The Frontiſpiece.

SPare Hours, ſpare Minutes, Leiſure, did incline
My Head to ſtudy Poetry Divine:
Who ſpare ſome time, to read what I did write,
They both my Pains and Studies beſt requite.
But Candid Readers, where You ſee me halt
In theſe my firſt Fruits, pardon my default:
This I acknowledge; that I had a will
To Verſify, although I wanted Skill;
Which contradicts a Proverb, 'cauſe I find
Verſe ſmoothly made, hard to my willing mind.

On the Licenſe of this Book.

April *the Twelfth, its Licenſe will appear,*
The Sixteen Hundred Seventy Seventh Year:
And on the Thirteenth day, if that you look,
'Twas Entred in the Stationers *Hall-Book.*

An Advertiſement.

AN Author of my Name, hath lately writ
A Sacred Book in Verſe, and ſome thought it
To be my Study; and their reaſon why,
Becauſe mine Poems were, and Piety.
But to content the World, I dare it tell,
This Author's Writings mine may much excell:
Moreover, thus I differ from that Man,
He's Cornwal *born, and I am* Cardigan:
And likewiſe in our Age, we diſagree,
I am near Thirty; he near Sixty three.

The Frontiſpiece.

SPare Hours, ſpare Minutes, Leiſure, did incline
My Head to ſtudy Poetry Divine:
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I am near Thirty; he near Sixty three.

POETICAL PIETY:
OR
Poetry made Pious.

By rendring into its Method *Obeſrvations* ariſing from various Divine Subjects, uſeful for theſe Prophane and Enormous Times.

To which is added,

A Brief Alphabetical Expoſitor; Explaining the moſt Intricate Words made uſe of in this Book, to the Conception of a mean Reader; And may ſerve as a Remembrancer to the Imperfect Memory.

By *WILLIAM WILLIAMS*,
a reſpecter of Piety, and Pious Poetry.

Pſal. 30 4. *Sing unto the Lord O ye Saints of his, and give thanks at the Remembrance of his holineſs.*
Pſal. 104 33. *I will ſing unto the Lord as long as I live: I will ſing praiſe to my God, while I have my Being.*

Vouchſafe, whoſe Aſpect on this Title look,
To bar your Cenſure, till you read the Book.

London, Printed for *W. Williams* at the *White Swan* in *Black-Fryers* near the *Kings Printing-houſe*. 1677.

To the Honourable, but my moſt Honoured, moſt Obliging, and moſt Beloved Friend, Sir THOMAS PRYSE of *Go-gerthan*, in the County of *Cardigan* Baronet,

W. WILLIAMS wiſheth all Temporal Bleſſings here, and hereafter Eternal Bleſſedneſs.

Honoured Sir,

GReat and many are the Obligations (ſince Providence ſo order'd it) that moved me to requeſt your Patronage of theſe Poems, as I might thus variouſly inſtance. First, in that Nature ſo far befriended my Birth, as to be a Native, both of your Neighbourhood, and County; Likewiſe upon

that acquaintance, (and if I may so far presume, I might stile it the intimate acquaintance) that I had with your Honour in the days of Infancy, and Minority of my Age; the renovation of which acquaintance in my Maturity or riper Years impos'd an Obligation upon me to Reverence, and Regard your Honourable Person, especially when I had Intelligence of your late approach to London, *and the Honour of your Courteous Visit at my Habitation, before I had Information of your Abode; besides these Obligations, I have a regard to some others in a more peculiar manner; namely those Virtuous Qualifications which manifested, and still do manifest themselves in the whole course of your Sober Conversation, (to wit) Meekness and Familiarity: with these foremention'd motives; More I might still nominate, as touching your Candid Deportment towards my Parentage, and that Affection and Amity my Father continually enjoy'd from the Bounty of your Noble Progeny; all which were main Inducements, provoking my Ambition to shelter my slender Conceptions under the Ornament of your Patronage; and to further my attainment in this attempt, I observed the Caution of the wise man in* Pro. 27. v. 10. Thine own Friend and thy Fathers Friend forsake not, *or as I might fitly add, forget not; and to Reverence your Noble Name, to whom I am a Debtor in respect of Service, Affection and Gratitude, I conjectur'd it ex-*

expedient to be the Memorial of this Dedication, by reaſon the firſt Fruits of my Intellectual Productions, flowing from a Divine Inſtinct, both in this; and the enſuing method: I muſt needs acknowledge it to be my great Encouragement and Satisfaction, in that I am Honoured with ſo worthy a Patron as your Generous and Ingenious ſelf, whoſe Virtue, Candor, and Affability, doubles your Honour, while others exalted to a higher degree, by Pride maculate their Promotion. May your Honour, as you are my Patron, be pleaſed to peruſe theſe enſuing Poems, and may theſe Poems, be worthy your peruſal: The beſt Apology I can make in mine or their defence, is only this: That there are variety of Inferences, drawn from variety of Subjects, comprehended in this little Volume; ſome whereof may be ſmoother poliſhed than others, and thereby the more approveable: In caſe that if any be found knotty and unevan, I hope they may be the more diſpenſible, if obſerv'd as deriving from a Novice in the Potent Science of Poetry.

I am dubious that your Diſcerning eye may find Imperfections in their Peruſual. But I had rather liſp and ſtammer forth the Praiſes of my God, than be bruitiſhly ſilent; yet muſt acknowledge the Theme deſerved an abler Poet, and I fear may in ſome places ſeem Maculated by my ruder Pen: Wherefore I am Importunate in the Imploration of your Candor, to Connive at my Miſdemeanours in

all respects, and vouchsafe my Pardon from your Clemency for the presumption of this Address, and those Expressions that stand in need either of Gravity or Gratitude in reference to your Parts and Person: Thus Craving your Honour to accept of my Will for the Deed; the which shall impose upon my self a further Obligation, entituling me to remain acccording to the stile of this my sincere Subscription,

SIR,

Your Honours most Humbly
Devoted and Submissive
Servant to Command.

WILLIAM WILLIAMS.

An

An Encomium on the Honourable Sir *Thomas Pryse* Baronet.

TO ſpeak your Fame, your Merit, and your Praiſe,
Befits a Lawreat Poet, deck'd with Bayes:
Not ſuch as I, who never gain'd the Skill,
To Court the Muſes on *Parnaſſus* Hill;
My Ruſtick, and Domeſtick Genius yields,
No charming Rapture of *Elizian* Fields;
Allows me not the proſpect of ſuch things,
Nor yet to taſte of *Heliconian* Springs,
Abjures all Fiction, (though the Poets due;)
And prompts me theſe fair ſtories are not true,
Perſwading my belief, they cannot be,
Or it would tollerate my leave to ſee:
Then to requeſt theſe things I ſhall omit,
And praiſe you as my Fancy thinks moſt fit:
Vouchſafe me Sir, although my pen be ſlow,
To pay your Honour that reſpect I owe:
Your juſt Encomiums duly, to Rehearſe,
Unto a Volume ſoon would ſwell a Verſe;

But

But time, and tediouſneſs for to omit,
I'le ſpeak in brief, what I conjecture fit;
Who would compleat your Praiſe by due Ap-(plauſe,
Much to enlarge ſhall find there is a Cauſe;
But my ſlow Tongue, finds tedious to begin,
That Noble Narrative, what you have been:
Therefore I pardon crave, from this to ſtart,
And for the whole, to manifeſt a part:
This is obſerv'd wherever you reſort, (port,
With Love, and Meekneſs, there your ſelf Com-
Natures Ambition, and her vaunting pride,
Your humble Spirit, ever lay aſide.
Thus would your goodneſs never hold in ſcorn,
No more the Beggar, than the higher born:
As knowing well, mans nature is the ſame,
Though Riches make a difference in the Name;
Methinks your Diſpoſition in this thing,
Reſembles *Philip*'s *Macedonia*'s King;
You ſee all mortal, every thing to paſs,
Like as the ſand in humane natures glaſs.
Which makes Promotion unto you no more,
Than that enjoyment you poſſeſt before:
Thus have you ſtill the Courteouſie you had,
Which doubtleſs, much ſhould to your Virtue add

'Tis

'Tis known your Country Eccho forth that fame
Embelliſhing your true *Britanick* name:
The which I more Reſpect, becauſe that mine,
Likewiſe is *Britiſh*, from *Britanick* Line;
And in a ſtricter ſenſe your Countrey man,
Whoſe Birthright Stiles, a *Cardiganian.*
And could my Plummet that vaſt Ocean ſound,
I in my Countryes praiſe, ſhould more abound,
Where Noble men and Senators were found.
So rarely qualifi'd in every thing,
True to themſelves, their Countrey, and the King;
Learned, Religious, Loyal, for Renown,
Meek to the Miter, Courteous to the Crown,
Such worthies as deſerv'd the Scarlet Gown.
Of whom ſurviving you are thought, a man
Belov'd through all the Coaſts of *Cardigan.*
Now Noble Sir, your Clemency I Crave,
To pardon my Expreſſions if not Grave;
I know my County it's due, I ſcarcely gave.
'Tis not for lack of Themes my Tongue declines
My Counties praiſe, both Lead, and Silver Mines
Have there been found, and to this day remains;
Deep in the Ground, and under Hills in Vaines,
For *Englands* profit, and *Wales* greater Gains.

Be

Be pleas'd t' accept my Will, my Deed is leſs,
Your deeper Judgment ſpies my ſhallowneſs.
Your Honour may find mean, what I diſtill
From my own Brain, and Iſſues from my Quill:
I queſtion not, but your diſcerning Eye
Spyes me a Poet in his Infancy;
Vouchſafe kind Sir, in goodneſs to connive
At my defects, and 'twill my hopes revive:
And may your Condeſcention ſtoop ſo low,
As to Ingratiate one that Service owe
To God, the King, and unto your Command,
While life permits his Service in the Land:
God ſave the King, vouchſafe him long to Reign,
And ſuch as you, his Honour to maintain:
Prolong *Charles* life, and your Life for *Charles* ſake
So ſhall your Country of true Peace partake;
And Cauſe our Land, to render God the praiſe
For Jubilees, and ſuch Halcyon dayes:
The which God of his Mercy grant we may;
This ſhall *Charles* Subject, and your Servant pray.

The Preface to the Ingenious and Courteous READER.

I *Dare be confident that the Compoſing of a Book, and the Expoſing thereof to the publick view of the World, is looked upon by the Cenſorious Captiouſneſs of this Critical Age, as a piece of the higheſt preſumption; eſpecially when it proves the firſt Fruits of its Author, by reaſon of the variety of eminent and Learned men, as well Ancient as Modern: Who derived their Diſcourſes almoſt from all Subjects imaginable; principally from the Sacred Records of Divinity, by Authentick and Orthodox extractions, in as much as their Excellent and well Compoſed Volumes, have either Comentaried, or Paraphras'd all the Commands, Precepts, Promiſes and Examples, pertaining both to the Old and New Teſtaments; and this in ſuch an amplitude, that many mens opinions allow no ground to extract or derive any thing from Scripture, ſave what have been treated of at large by others; though this be granted, yet I might ſay that we and the poſterity of theſe exemplary Patterns of Piety, are not abſolutely created by the Divine Power; to live by the Induſtry and pains of others, but rather as our Incumbent duty according to the Capacity of our endeavours, we ought to be Imitators of theſe Divines, as well in the Theorick,*

as

as in the Practick part of Divinity, provided we erre not from their fore-mention'd Authentick Doctrine; nor from such Points and Principles as have a right correspondency with Scriptures.

Wherefore Candid Reader, my Genius has so far presumed, as to contrive in a Poetick method those observations which I deriv'd from the Contemplation of Sacred Subjects: And because I would not willingly be deceived by the first Fruits of my Undertakings in this enterprize; I endeavoured to make choice of the best Basis and surest Foundation for my intended superstructure, namely the Eternal God; in hopes the attempting of so good a beginning would prove the means of attaining an happy End.

These and the like Cogitations gain'd the prevalency over my Inclinations so far, as to insist upon more Subjects of this Nature. For while I was musing of God, and his goodness, I found even as the Psalmist expresst in Psal. 100. v. 34. That my Meditation of him was sweet: *The oftner I reflected on Divine things, the more I was allured by them: The Subjects I pondered upon are very winning in themselves, and so is the Method whereto I reduced them; and since thus mutually alluring, I considered they were meet exercises for my vacant hours: And indeed so I have found them in both these respects. First in my Restriction from unnecessary Expences. Secondly in confining my mind more to Cælestial than Terrestial things.*

But

But as touching the ensuing Poems, this is my request to the Impartial Reader, that he would be pleased to connive at the Authors Frailty. For did he know his Inabilities, he should have good reason to be very indulgent, and desire no further Apology than this ingenious acknowledgment. That these are the first fruits of my unexperienced Pen, and therefore may be capable of Errata's: For though my will and designe aim'd no Error in their Composure, yet the accomplishing of these Intentions without an Error, exceeds the limits of humane frailty, the which I am too much guilty of.

This little Volume consists of several Subjects expresst in the Contents of the Book, and the observable passages drawn as Inferences from these Subjects with other Additions, are in two Tables cited immediatly following the Contents: And for the benefit of meaner Capacities and such as want Memory, I have compil'd a Brief Alphabetical Expositor, and placed it at the end of the Book for the Explanation of the most difficult words that I have made use of in these Poems, least the misapprehension of some passages might cause their misconstruction. The which would expose the Book and the Author to greater Censure: Therefore Courteous Reader, be pleased to cast a favourable eye upon these Poems, and where thou canst truly relish them, give God the Praise, for that belongs to him: But where thou shalt find them savour of weakness and Imperfection, impute

impute this to the Author, and he shall own it; but e're I leave, I conjecture it very expedient to render thee my experimental opinion, touching the Science or faculty of Divine Poetry. It is one of the best Companions a man can be acquainted with: I verily believe it is as much pleasing to God as any Vertue pertaining to a Christian, because it tyes as it were the Head, Heart and Soul of a man to the Contemplation of Heavenly things; and if so, doubtless God is much Glorified by it: It activates a mans memory, by representing unto the mind Objects and Subjects meet for Meditation; it causes much Seriousness, and Evacuates the mind of Vanity, and as a watchful Sentinel protects the Heart from the Stratagems of Satans Temptations. These benefits in some measure I have experienced by it, through the blessing of God; and mayest thou in their perusal experience the same likewise, so recommending it and thee to the Protection and Benediction of God, in hopes these my first Fruits may not prove fruitless: I shall take my leave and subscribe my self truely thine in love and service, if thou art a sincere Christian, whilst

W. Williams.

The

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Subj. V. page 38. *The model of the marvellous Creation; (to wit) the Heaven and the Earth, and all the Hosts of them, with their accomplishments in the space of six dayes.*

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Page 75. *An Appendix to the fall of Angels.*

Subj. IX. page 77. *A brief Narration of the second* Adam, *intimated by the Womans seed in* Gen. 3. v. 15. *as in repairing the loss of the first* Adam, *&c.*

Subj. X. page 95. *The right Description of a true Christian, and those Quallifications pertinent to this Believer in his state of Grace and Christianity.*

Subj. XI. page 100. *A discovery of the faithful and devout Christians Quality and Conversation.*

Subj. XII. page 106. *Supremacy and Subordination considered, both as to the Legality of Soveraignty, and the loyalty of Subjection, from the impartiality of our Saviours Expression to the Jews, concerning the Tribute Money in* Mat. 22. 21. Render therefore unto *Cæsar* the things that are *Cæsar's*, and unto God the things that are Gods.

Subj. XIII. page 111. *Tribute and Custome are commanded by God to be rendred the Ministers of Christ, because their due as well as their lawfull Magistrates; observ'd from* Rom. 3. v. 6, 7. For this cause pay you Tribute also, for they are Gods Ministers, attending continually upon this very thing. Render therefore to all their dues, Tribute to whom Tribute is due,

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Sub. XIV. page 114. *Gods love to mankind, and the Terms of Salvation, considered from* Joh. 3. 16. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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Subj. XVI. page 121. *A Contemplation on* Job 20. v. 5. The Triumphing of the wicked is short, the Joy of a Hypocrite is but for a moment.

Subj. XVII. page 123. *A reflection on* Eccles. 7: v. 4. The heart of the wise man is in the house of Mourning, but the heart of Fools is in the house of Mirth.

Subj. XVIII. page 125. *A reflection on* Psal. 49. v. 20. Man that is born in Honour, and understandeth not, is like the Beasts that perish.

Subj. XIX. page 128. *An Observation on* Prov. 22. v. 22, 23. Rob not the poor because he is poor, neither oppress the afflicted in the Gates, for the Lord will plead their Cause,

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Subj. XX. page 131. *An Extraction from* Iſa. 5. v. 11. Wo be to them that riſe up Early in the Morning to follow Strong Drink, that continue till night until Wine enflame them.

Subj. XXI. page 134. *An Obſervation from* Mat. 5. v. 33. Thou ſhalt not forſwear thy ſelf, but ſhall perform unto the Lord thine Oaths.

Subj. XXII. page 138. *On Luk.* 12. v. 47, 48: And that Servant which knew his Lords will, and prepared not himſelf, neither did according to his Will, ſhall be beat with many Stripes. But he that knew not, and did things worthy of Stripes, ſhall be beaten with few Stripes.

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THE

The Authors Apology for himself to God.

GLorious, and Gratious, thou great God of might,
Assist me by thy Spirit to Indite
Some extract from thy Book, and this Rehearse,
Though thy Divinest Prose, in Divine Verse:
Perchance hereby it may take some effect
In Verse, on those that all the Prose neglect;
Yet I expect not to attain this end,
Unless thy Blessings do the means attend:
Permit me, Lord, if it thy pleasure be
To ponder what may render praise to thee;
Vouchsafe me thy assistance, so each Line
Shall have dependance on what is Divine:
For 'tis my Aime, I speak it without shame,
I this request to magnifie thy Name;
But as I should, I dare not say I can,
Without thy Aid, because I am a man:
Consider my defects, be pleas'd to guide
My Head, Heart, Hand, lest my Pen slip aside:
Grant whilst I study in thy Word, thy Will
I may my self the same seek to fulfill,
And through thy Grace prevent my doing ill.
Oft have I crav'd thy pardon for my Crimes,
Again the same committed divers times;

Of-

Offend and pardon crave, crave and offend,
Will be, I fear, my course to my lives end;
But not without a willingness to be
From all offences Innocent and free;
And whilst my will and my acknowledgment,
To my transgressions render no assent:
Thus I conclude, though seeds of sin remain
Within me; over me sin shall not Reign.
E're death begins my fleshly Veil to Rent,
By true Repentance make me Innocent;
Good God my maker, I thee humbly pray,
That Hallelujahs I may sing for aye:
To thee with those thy Mercies did translate,
From Earth to Heaven, there to contemplate
Thy Glory and thy Greatness, where among
Ten thousand times, ten thousand Saints is Sung
The Song of Moses, *and that of the Lamb,*
Which th' Prophets bore a part, and Miriam:
So full of Triumph so Harmoniously,
That Angels Eccho'd forth its Mellody;
Oh! could I but obtain my sweet desire,
To Sing my part with this Cælestial Quire;
Then I thy greatness, greatly should admire.

And

And were I but prepared for Heavens mirth,
My Gladneſs ſhould tranſport me there from Earth:
Where Choriſters of Saints and Cherubims,
Angels, Archangels, Sacred Seraphims,
Each in their order, warble forth and Sing
Cæleſtial Hymns and Anthems to their King,
And Chriſt their Saviour for his Suffering.
That I might ſing in Heaven evermore,
I fain would try to Sing on Earth before:
Thus I ambitious am to find my Tongue,
By thee refin'd to ſing a ſacred Song
Unto thy Holineſs whilſt here below,
Thou doſt my Being, Lord! to me beſtow
A Song of Recantation from each ſin,
To Sanctitie, Salvation for to Win;
And that I may thy Servant ever be,
Thy Bleſſing and thy Grace confer on me:
The Weakneſs and the Errors, Lord! are mine,
But all that's Good, to thee I re-aſſigne;
And let the Praiſe and Glory all be thine.

The Authors Apology for himself to Men.

THe Reuſon why on Divine things I write,
Is that my Subjects will my pains requite;
I dare affirm, who beſt perceives the cauſe,
'Tis not conceited, nor to gain applauſe:
They are allow'd, the contrary will judge,
While theſe paſs Cenſure, I'le forbear to grudge.
I can diſcern it does exceed the Pen,
Of the moſt skilful, for to pleaſe all men:
One likes not this, another likes not that,
The Writer's mean, or 's writing dull and flat,
Can pleaſe all fancies, there's no who, nor what.
Who reads the Ancient Proverb *truly finds,*
So many men, ſo many various minds:
Let the Cenſorious then, theſe Lines deride,
And let the Captious them abaſe through pride;
And let the Libertine have them in ſcorn,
Shall diſregard from theſe my hopes forlorn?
No of a truth, I hope they pleaſure can,
The Wiſe, Religious, and the ſober man:

It

It matters not with these, nor should with those,
If good what stile is us'd or Verse or Prose;
But at this time I purpose to rehearse,
What I deriv'd from Prose in Modest Verse:
Which has decay'd, and daily does decline,
In Subject matters serious and Divine:
Divinity did once adorn the Verse,
And pious Meeter's now become perverse,
What did refine the Tongue and Charm the Eare,
Lyes in Oblivion, like what's out of wear:
Divinity is but withdrawn, not dead,
Drolls clear the Stage, Divinity is fled:
Tho'tis remote, yet still it does remain,
In the usurping room of these to Reign:
I see those times how Sions *Rhims decay,*
Drolls, Prologues, Epilogues, these bear the sway:
With other things that Eccho in the Streets,
As Ballads, Garlands, and Licentious Sheets:
Some so delight in these, this present Age,
They'd shun the Sanctuary for the Stage;
And if I'me not mistaken, some these dayes
Would rather part with Preaching than with Playes.
Which is absurd to think, can such be free
From Sin in the Superlative degree;

I dare not judge, I do but this ſuppoſe,
And wiſh we were not to our ſelves ſuch foes;
Approving of Repentance, to prevent
Thoſe dreadful Judgments which are Imminent;
May this a Caution be to us alwayes,
To ſeek Gods Praiſes, more then Songs and Playes:
Playes profit not, but Praiſes will afford
Both Grace to man, and Glory to the Lord:
Playes and prophanneſs, let us therefore ſcorn,
Since for Gods Praiſes all mankind were born.
May this ſuffice, unleſs to verifie
The pleaſantneſs of Divine Poetry.
It is a faculty, whereby one may
The ſame time with the Spirit Sing and Pray.
Converſe with God, and make known his Requeſt
Unto Gods Spirit that dwells in his breaſt;
Which is a pleaſant profitable thing,
That man Salvation to his Soul may Sing,
This Poetry, the Poet make, not poor,
But rich by Treaſures, laſting evermore:
This method does impoveriſh 'tis ſaid,
And ſome we find t' affect it are afraid.
Yet Divine Poetry ſhall gain conſent,
It does enrich, and not make Indigent.

He

He that all Idle Subjects will decline,
May make his Pen an unexhauſted Mine,
And amongſt Worthies in true Glory Shine.
Though this Poetick Science has the name
Of making poor, yet 'tis the Poets ſhame:
Thus Poetry is charg'd, when wilfulneſs
Makes poor the Poet, through his own Exceſs.
The Richeſt man that ever liv'd on Earth
A Poet was, and partly ſo by Birth.
His Father was a Poet, ſo was he,
And both were Kings, which now few Poets be.
To nominate the Father and the Son,
They were King David *and King* Solomon;
Thoſe Princely Poets could Divinely Sing,
Sweet Pſalmes and Hymnes to their Cæleſtial King.
Theſe did exceed all others; or I ſhould
Intreat their Muſe, if I durſt be ſo bold:
But ſince I find her of too high a ſtrain,
I'le beg a meaner, and will their, refrain:
Thus then I crave, would God but me infuſe
With Herberts, Cowleys, *or with* Quarles's *Muſe,*
Then would I write in Meeter what was meet,
And ſhould not care if all the World did ſee't:

But

But as for me all Poets I prefer
Before my self, so apt am I to Erre.
Wherefore my Brethren think the best of me,
In many things we all offenders be:
And for my Deed, accept of my good Will,
My Theme is good, although my Verse be ill.

ERRATA.

Nemo sine Crimine vivit.

When no man living, can from Faults be free,
Then many Errors may be found in me:
My Readers with your Pens, please to correct
Faults Literal, or Faults through my defect.

PAge 1. line 4. read *ought*, p. 3. l. 21. r *know*, p 16. l. 1. r. *finite*, p. 31. l. 4 r. *Cause* p 41. l. 15. r. *divided*, p 43. l. 12. r. *admits*, p. 47. l 9. r *Stars*, p 49 l. 15. r. *did*, l. 29. r *Jum*, p. 51. r. *be* in l. 15. before *found* in l. 16. p. 69. l. 14 r. *a witchcraft*, p. 74. l. 10. r. *them*, p. 76. l. 8. r *Lutes*, p 92. l 6. r. *brake*, p. 98. l. 9. r. *time*, p. 104. l. 1. r. *Christians*, p. 115 l. 21 r. *Souls*, p. 122. l. 3. r. *that they*. p 130. l. 5 r. *is*, p. 137. l. 3. r. *his*, p. 142. l. 15. r. *most*, p. 145. l. 21. r. *the*, p. 160. l. 7. r. *tho*.

Admire not, Friends, if Errors you do see,
Besides these in my Book, when more in me:
I am the faulty, let the faultless man
Cast the first stone, and hit me if he can.

POETI-

POETICAL PIETY,
OR
Poetry made Pious.

SUBJECT I.

Of GOD, and his Eternal Being.

God is a Spirit, 'biding evermore,
Whom Man in Truth and Spirit ſhould adore.

WHat ſhall I think! how ſhall I thee define?
Indefinite thou art, and ſo Divine,
Not apprehenſive to this heart of mine.
Thee to deſcribe ſo ample as I thought,
Exceeds the Finite means that I have ſought.
This Rule I'le take, and by this Rule enquire
What I can't apprehend, that I'll admire,
Thus dread to Dive in thy bleſt Deity,
By ſome inquiſitive fond ſcrutiny.

Becauſe a curious ſearch may prove my ſhame,
And the Diſhonour of thy Holy Name.
Not one retains thy Knowledge ſave in part,
Thou canſt not be conceiv'd Lord by mans heart
A God ſo pure and perfect as thou art.
Who ſearch thy Eſſence, Thee to know aright,
Do in effect, but loſe their Faith and Sight:
Abſurd are thoſe who ſeek this Depth to ſound,
In Juſtice God their Judgments might confound.
Some have enquir'd as thinking it no crime,
What's God! and where was he e're ſpace of time?
Or doing what! before He did Create
The World? are Queſtions ſtrange and Intricate:
And whether God Decreed or fram'd a Hell
Before a Heav'n, Scripture will not tell.
Whereby we may percieve God takes it ill,
Of thoſe that prie into His ſecret Will,
And aim to ſearch His Councel by their skill.
Gods Will reveal'd ſufficient is to Man,
The mind of God in needful things to ſcan;
And farther than he hath his Will reveal'd,
It is his pleaſure it ſhould be conceal'd:
All curious queſtions ought to be forgot,
Since their Solutions to be found are not.

What

What God keeps ſecret we muſt not deſire
To ſearch into, but rather it admire.
Thy Will reveal'd (Lord's) our Directory,
Wherein at large thou doſt thy ſelf deſcry
to be a God Eternal, and therefore
Exiſting of thy ſelf for evermore:
A Being of all Beings, and from thee
Sprang all Beginnings whatſoever Be,
I crave thy leave one higher ſtep to clime,
And view a ſcantling of thee, though ſublime;
Not curiouſly to ſearch into the ſame,
But to admire thy Nature and thy Name:
Thy Nature for its Sanctity ſo bright;
Thy Name as the Immortal God of Might.
So Wonderful thou art, who can diſplay
What is the Lord, ſhould he require a day.
Well may'ſt thou be moſt wondrous unto me,
That didſt him puzzle who required Three,
* *Symonides*, his Tongue was ty'd by thee.
This I foreſee, and this thou haſt foreſhown,
Hereafter Man ſhall know thee as Man's known;
I know thee but in part, the which therefore
Makes me ambitious for to know thee more:

* Symonides *deſired three days to conſider what God was but could not find out his perfection.*

The more I know thee, more I do admire;
Yet in admiring more, I ſtill deſire,
Till Heaven makes my Knowledge more entire.
I loſe my ſelf in ſearching after thee,
Since Comprehenſive thou art not to me.
O manifeſt thy ſelf unto me more
Hereafter, then thou haſt done heretofore;
That I may know thee, as thou may'ſt be known,
Of thoſe that do themſelves thy Servants own.
I would Importune more, but fear I ſhould,
(Who am a Worm) be with my God too bold:
In being too familiar, ſome thereby
Create Contempt through familiarity.
Lo then my Muſe, let's for a while be mute,
Admiring God in every Attribute:
As in his Wiſdom, Goodneſs, Juſtice, Might,
Love, Mercy, Meekneſs, let us take delight;
And all he makes apparent to our ſight.
In all Tranſactions ſtill on him depend,
That neither had Beginning, nor has end,
Whoſe Knowledge as he is, Mans Thoughts tranſcend.
It is too high a Theme, this God to know
Eſſentially by Mortals here below,

Whom

Whom Angels do admire, may men adore;
That ever liv'd, and lives for evermore.
Know God eſſentially, no Creature can
Within this world, that is a living man.
For God, he is a Spirit; and therefore
In truth and Spirit men ſhould him adore.
To know him as he is, man is deny'd,
The ſight's too glorious till mans gloryfi'd.
Abraham's, *Iſack*'s, *Jacob*'s God is he,
One undivided, and in Perſons Three.
The Father, Son, and Holy Ghoſt, each one,
Of theſe Three Perſons, make but God alone.
The Eſſence is but one; none can divide
The Godhead where Three Perſons do abide.
Though this mans Reaſon cannot comprehend,
To this belief man muſt his Faith extend,
Till death unvails this hidden miſtery,
By mans tranſlation to Eternity.
Mean while may men beware, leſt they ſhould (make
An Idol God, and the true God forſake.
Some things there are ador'd as Gods, the ſame,
Bear no relation, to God ſave the name,
Therefore to worſhip ſuch, is ſin, and ſhame.
Though there be Idol Gods, the God of might,

From Heathen Gods, I thus declare the right:
God is my God, and God my God ſhall be;
No God but God, the God of Gods is he
Three Perſons in one Godhead that agree.

Of the Conſubſtantiality of the Trinity of Perſons in the Unity of the Divine Eſſence.

Theſe Trinity of Perſons be,
For Nature, Co-eſſential,
Co-equal each for Dignity,
For Time, they 're Co-eternal.
The Father's God, the Son is God,
The Holy Ghoſt, likewiſe,
Is not a perſon, that is odd,
But both theſe equaliſe.
To Father, Son, and Holy Ghoſt,
The Godhead, appertains;
Who's Lord of the Cæleſtiall Hoſt,
Eternal that remains.

SUBJECT

SUBJECT II.

Of the Incomprehenſible Eternity.

There is no Subject ſave our God ſo high,
To treat upon, as is ETERNITY.

Obſervation I.

WHat head, what heart, what tongue of mortal (man
Imagine, apprehend, or utter can
The meainng of this word Eternity?
In it's extenſive latitude that prie;
What it imply's, not one aright can tell,
Unleſs he were in Heaven, or in Hell.

Obſervation II.

Some things there are whereby it is deſcry'd
As though by theſe it ſhould be ſignifi'd.
But few compariſons that can deſcry,
It's boundleſs, bottomleſs, profoundity.
When theſe cannot be Fathom'd I declare,
It is ſuperlative, and not t'compare.

Obſervation III.

Some in their ſhadows of Eternity,
Preſent a wheel, the ſame to ſignify.
This ſignature is endleſs; and therefore
Do's repreſent Eternity the more.
It's being endleſs, like a wheel or Ring,
Pourtrays Eternity, ſome wheeling thing.

Obſervation IIII.

By wheels and Rings, the Antients did of Old,
Eternity as endleſs then behold;
All things Orbicular in their eſteem;
Like to Eternity it ſelf did ſeem. (round,
They thought of it when they themſelves turn'd
And by their making Circles on the ground.

Obſervation V.

Theſe Metaphors are helps to ſignifie,
The things that be obſcure to mortal eye.
But not the things as in themſelves they are,
What's ſignifi'd by ſigns are not t'compare.

For

For Inſtance, when mans Pictures drawn by Art
Though 'tis mans Picture, cannot act mans part.

Obſervation VI.

No Sphere, nor Globe, nor round Circumference,
Can repreſent the magnitude, Immenſe,
Of boundleſs, bottomleſs Eternity,
For aye continuing in its conſtancy.
Without all doubt there is no emblem fit,
Whereby reſemblance may be made to it.

Obſervation VII.

Of all the temporal things mine eyes have view'd,
I Have not ſeen its true ſimilitude.
Some to deſcribe it, did proceed thus far,
That it reſembles what's Orbicular.
If to their thoughts herein we condeſcend,
The Reaſon is, becauſe it has no end.

Obſervation VIII.

Circles, and Rings, Sphears, Globes, the Sun and (Moon)
Eternity foreſhews, like night the noon.

The

The night ſo gloomy that, it vails our ſight,
The noon ſo glorious by Meridian light;
Thus what's Eternity not one can tell,
On this ſide Heaven, nor on this ſide Hell.

Obſervation IX.

Number the Sands that on the ſhoar do lie.
The Graſs o'th Fields, or Stars i'th Azure skie,
All creeping, flying, and all ſwimming things,
All Gravel, Stones, and all the watry ſprings.
As theſe, mans apprehenſion do excell,
So what's Eternity no man can tell.

Obſervation X.

Yet ſome reſemblance thus to it is made,
As if we meant the Sunſhine by the ſhade:
Or like a thing hid by ſome noted mark;
That's ſeen by day, but groap'd for in the dark.
By glimering light ſomtimes we chance t'eſpy,
The duskiſh ſhadows of Eternity.

Obſer.

Obſervation XI.

*Eternity, it is a night of Sorrow,
And ſuch a night as never knows a morrow
This ſide the grave, what mortals Eſtimation,
Admits of it's nocturnal Termination:
Let him conjecture it in Hell remaining,
For evermore remain without refraining.

* *Eternity conſidered in Hell.*

Obſervation XII.

*Eternity is ſuch a day of Pleaſure,
As everlaſting and immenſe for meaſure,
Such endleſs joy, and ſuch ſurpaſſing glory,
As farr tranſcends the reach of humane ſtory,
Of which theſe Characters may well be given,
If but conſidered as it is in Heaven.

* *Eternity conſidered in Heaven.*

Obſervation XIII.

*Eternity is ſorrow, dread, and ſadneſs,
Eternity again is joy, and gladneſs:
In Hell 'tis grief, 'tis horror and damnation;
In Heaven glory, Honour, and Salvation.

* *Eternity conſidered both in Heaven, and in Hell:*

And

And thus you see by this my breviate story,
'Tis Hells dishonour, and 'tis Heaven's glory.

Observation XIII.

No mortal man can in his heart or brain,
The meaning of Eternity contain.
So great will be mans weal, so great mans wo,
None ever did, or shall on Earth it know.
Exceeding mind, surpassing memory;
Transcending reason is Eternity.

Observation XV.

What metaphor or figure can be found,
Whereby Eternity for to expound. (Rings,
Save Sun and Moon, Globes, Circles, Sphears and
Lustres Olimpaids, Jubile's, which things,
Are all uncertain, that none can descry,
By transcient things, what is Eternity.

Observation XVI.

Eternity does evermore abide,
And there are no Eternities beside.

For

For were there more Eternities to be,
Time with Eternity would thus agree:
Beginning, and of end, it would admit,
But it is only one that's Infinit.

Obſervation XVII.

Thus much is ſaid, and now I know no more
To ſay, unleſs what I have ſaid before.
Of this Grand Subject which ſecludes mans heart,
Deluding, Humane Reaſon, Wit and Art:
To ſearch its nature where confuſion's found;
Impoſſibilities ſo much abound,

Obſervation XVIII.

Eternity, ſome knowledge now I have
Of thee, thou dos't reſide beyond the grave:
Thou art not to be found this ſide the ſame,
Thy natur'es there, although we have thy name.
Thou art mens Portion, they muſt thee poſſeſs,
Beyond the grave in wo, or happineſs.

Obſervation XIX.

Terrour thou art to ſome, to others joy,
And thus thou canſt both comfort, and annoy.
Becauſe

Becauſe thou doſt for ever more abide,
Where ſorrow, and where ſolace is beſide.
Where ſorrow is, thou doſt augment the grief,
And that is Hell, from whence is no relief.

Obſervation XX.

Of vaſt Eternity I this can tell,
What thing it is not, that I know full well.
But what it is my Reaſon do's extend,
Its boundleſs limits do my thoughts tranſcend.
Though 'tis reſembled oft, to this, or that,
Its true reſemblance is, I know not what.

SUBJECT

SUBJECT III.

Of Time, and Death, with the Uncertanty, And the Certanty of them both.

Both Death and Time, are certain things to be,
Tet make my life uncertain unto me.

WHen God began all Creatures to Create,
The ſpace of Time did theſe Anticipate;
Or elſe God could not properly begin,
For to Create, had no beginning been;
And this beginning was the very prime,
Or firſt production of the ſpace of time.
This *modicum* of Minutes, Hours and Dayes,
God made for to perpetuate his praiſe.
And for the greateſt Creation he requir'd:
But ſix dayes ſpace the more to be admir'd;
Accompliſhing what things himſelf thought beſt;
In theſe Six dayes, the Seventh day to Reſt.

Time

Time is an Infinite thing; for time began
Not long to be e're God Created man,
And has a termination to decay,
With man again at Gods great Judgements day;
Without permission to endure for aye:
Time is that space or circumstance wherein,
Angels and men, acquaintance got with sin.
'Twas in this space both Heav'n and Earth did err.
That *Adam* fell, and lofty *Lucifer.*
All good and evil, acted is in Time,
Which will diminish, or increase mans Crime;
This time, although a pittance, or a span,
Yet 'tis a mercy lent to mortal man:
When man in Time against God did rebel,
He might have turn'd Man, from Time to Hell:
But God who did Eternally decree;
The great *Messiah* of mankind to be,
Forbore this rigour, and exalted Man,
The universal Metropolitan;
And gave man means whereby he might repent:
And through Repentance to be Innocent.
Thus for this end this interim of time:
Enjoyes fall'n man to make him more sublem;

But

But ſo uncertain's Time, not one can ſay
With ſafety he ſhall ſee another day;
Time ſteals away, and takes its flight with ſpeed
Of tranſient Time may Mortals take more heed;
It is a Thought, a Shadow, and a Dream:
A Bubble that ſoon glides along the Stream.
So ſhort is Time, its length is but a Span,
And yet of greateſt conſequence to Man;
God oft ſollicits man, Time to redeem:
As if Time precious were in Gods eſteem,
From which we might derive this inference,
Time is regain'd by double diligence:
That is, by taking care, and minding more,
The things of God hereafter then before;
He that does thus, no doubt but every crime
By him committed, periſh with his Time:
And when the Term of Time, Man thus expires;
Eternity compleats all his deſires.
What's Time but Finite, and do's ſoon decay;
As when the Sunſhine drives the ſhade away:
With ſome declining thing I might it ſtile
To be, and yet is not within a while;
Minutes and Hours, Dayes, Weeks, Months, Years
It ſpends it ſelf, and yet has not to ſpare. (declare

And when it's fully ſpent, no more appears,
This ſeaſon to ſupply the place of years:
Methinks the true deſcription of Time is,
A circumſtance in a (Parentheſis.)
It ſeems to be beſet as in this kind,
Eternity, before it, and behind;
And yet the ſtile remaining ſtill the ſame
Eternity not Time, will bear the Name:
* Though God in Time did every thing Create,
Some things with Time ſhall never terminate;
As Angels and Mens Souls theſe ſhall exceed,
What God from all Eternity decreed.
Some things God did before Times ſpace ordain,
Which after Time, were never to remain;
There were decrees e're time which did relate
To man in Time, with Time to terminate,
For inſtance, God appointed Chriſt (to be)
Mans great Meſſiah, by Divine Decree,
For ſin to ſuffer on a Curſed Tree.
His merits may be pleaded, during Time;
But afterwards they expiate no crime;
Marriage ordain'd has been e're Time began,
But there's no Marriage after Time for man:

* *God Created ſome things in the ſpace of time, which ſhall in duration exceed ſome other things, though from all Eternity.*

And

And thus I prove ſome things to be decreed
Eternally, yet ſhall not Time exceed.
* Again ſome things there are, and theſe admit;
Of no beginning, nor of end (to wit,)
As God himſelf Eternally to name,
From everlaſting, evermore the ſame:
Eternity it ſelf is God alone,
He no beginning had, nor end has none:
And hence we learn, time's temporality,
Bears no proportion to Eternity.
But is ſo ſhort a ſpace deſcrib'd to man,
Its Longitude, and Latitude, a ſpan.
And this ſmall Circumſtance of Time has bin,
The ſtage of mans tranſactions, and mans ſin.
And will be while that mortals do traverſe,
The great Theatre of this Univerſe;
By wilful Sports, and Comick Tragedies,
Or other miſchiefs, which from ſin ariſe;
Until the final fatal overthrow,
By Death and Time, of mankind here below;
Death is uncertain, and 'tis ſure no doubt;
Times torch-light waſts, and quickly will be out;

* *Some things there are, that have neither beginning nor ending, as God himſelf.*

Both Death and Time, unconſtant are to men,
In every Circumſtance, how, where, or when;
That ſtill at unawares men are bereav'd
Of life, and ſo by Time, and Death deceiv'd;
* As for example, he that is but Young
So ſurely dyes, as he that lived long;
And thus we ſee mortality preſage,
Our Infancy, Youth, Manhood, and old Age.
Somtimes our ſinful Lives we do expire,
In floods of waters or in flames of fire;
Somtimes for horrid deeds we recompence,
Our ſelves by doing wilful violence:
Somtimes Gods Judgments for mans ſins are (found
Like *Pharohs* Hoaſt it'h Oacen men to drownd:
Some wicked men the Lord comits in Ire,
With *Nadab* and *Abihu* to the fire:
Others there are whom Death doth thus deprive,
Like *Sechems* men are Swallow'd up alive;
Others again like *Sifera* were brought
To death, by Starrs, which in their courſes fought.
And ſome we read another way are Dead,
By Houſes overwhelming on their head;

* *Death varies oft, and is full of uncertainties.*

Which

Which *Sampſon* and *Job's* children did devour,
With thoſe Eighteen interr'd by *Shiloams* Tower.
Some with wild Beaſts there are in pieces torn,
As were thoſe ſcoffing boyes, in *Bethel* born;
And ſome are found like *Achan* ſton'd to Death.
That's preſently bereft of mortal Breath:
Again we find, that Juſtice often times,
Hangs men like *Haman*, for malignant crimes:
And there are men by their acquaintance ſlain,
As *Abner*, or as *Abel* was by *Cain*;
For *Abel*, as he walked in the Field,
Through *Cain's* aſſault, his life to death did yeild:
To ſhew the uncertainty of Death the more,
It ſlew old *Eli* ſitting at his door,
To *Eglons* Summer Parlor death retird,
And *Eglons* life by ſtrange ſurpriſe requir'd;
Betwixt the Temple and the Altar, Death
Met *Zachary*, there him depriv'd of Breath:
Senacharib, of life likewiſe was Rob'd,
By Death in *Niſrah's* houſe, though 'twas his God
Again 'tis ſaid, whils't ſleeping *Iſboſeth*:
In his Bed-Chamber, was ſurpriz'd by Death;
Death the *Philiſtines* ſmote, in their reſort:
To the Theatre, there themſelves to ſport.

And ſtately *Herod*, he within a Trice:
After Deaths Summons, was deſtroy'd by Lice;
An Archer from his Bow, did let to flie
An Arrow which *Joſiah*'s caus'd to die
A Prophet of the Lord, we find again:
Was by a Lyons Teeth both torn, and ſlain.
The falling of a Stone, did break the head;
Of ſtout *Abimeleck*, and made him dead:
And cruel *Jezabel* as ſtrangely dy'd,
Entomb'd by Dogs for her accurſed pride.
Zimri and *Cozby*, for their wicked Fact,
Were ſlain by *Phineas*, in the very Act:
Two Captains with their fifties bore Gods Ire,
And were conſum'd by his Cæleſtial Fire;
Curſt *Ananias* and *Saphira* dy'd,
Becauſe againſt the Holy Ghoſt they Ly'd.
Thus *Judas*, who betray'd his Lord, that Elf
Withdrew from Chriſt, went forth & hang'd him-(ſelf
To Period theſe examples, who from hence:
* Is't can derive the proper inference;
Of his own death; ſith theſe mutations are
So incident to men in them to ſhare;
Thus may the queſtion be reſolved then,
Thoſe that fear God ſhall die like Godly men;

*It is hard for a man to foreſee what manner of death is ordain'd for him.

That

That is a timely death in mans full Age,
Or when ſome ſickneſs does mans death preſage;
There is a certain Time for man that's born,
Like Harveſt ſeaſon for the Shock of Corn;
And ther's a death untimely that doth lop:
Mans life like to the Ears of Corn, men crop;
And there's a Lingering death which ſeems to be
A Priſon to the Soul, till it gets free;
So there's a ſudden death which gives a blow,
Without its warning, and this death is wo;
There is a tranquil death to die in peace,
As not perceiving of the ſouls Releaſe;
And there's a death attended with diſtreſs,
As raving, raging and unquietneſs;
What man is he, that can the knowledge have
Which of theſe deaths, ſhall bring him to his grave
Thouſands of deaths there are that men befall,
And yet no man can tell which of them all
Belongs to him; theſe Iſſues do depend,
On God alone the lives of Men to end;
Thus all tranſactions acted from the prime,
Of mans Creation, periods death and time;
As touching man, both time & death might wel
In ſome opinions thus run Paralell. ——

Yet Death and Time, from Paralells have ran:
In a (Parentheſis) to limit man.
Time paſt behind him, Time to come before,
Where death arreſts him to pay natures ſcore;
But not to leave till render'd Time its due,
Great benefits to men herein enſue;
If that but ſeriouſly we recollect,
What God for mans ſalvation did effect.
The accompliſhment of every thing was done,
By Gods Incarnate word, (or Chriſt his Son)
The beſt production of the ſpace of Time,
Was mans Redemption from each mortal crime;
By our (*Emanuel*) which cheriſheth
A chriſtians heart, and gives him life in death:
So that he's willing to diſmiſs, Times Span,
Since life Eternall purchas'd is for Man.
As much as in us lyes, let's all apply,
Our hearts in time, to gain Eternity.
I mean this preſent ſpace, although that ſome
Will ſay: if time is paſt, there's Time to come,
But when the time to come, likewiſe is paſt,
Through careleſneſs, great proves the loſs at laſt;
If we regard our Time but Righteouſly,
Our ſure reward will be Eternity;

Neglect

Neglect we Time Eternity we gain,
In everlasting torments to remain;
Improve we Time, and doubtless we shall find
Joyes to Eternity remain behind.
Thus of a Truth Eternity rewards
Him that esteems it, or it disregards;
Sith thus it is I am resolv'd therefore,
Betimes in Time, the grace of God t'implore.
That after Time I may my soul supply,
With life and joy, in blest Eternity;
Of which through mercy may all men partake,
When Time's no Time, for Mans *Messiah* sake.

SUB-

Subject IV.

A prospect of the Great Creation, And the Creator, understood by the Creatures.

All living Creatures most apparently,
A God that is Omnipotent descry.

O What contrivance I behold,
When seriously I gaze;
On Gods Creation wrought of old,
Such as my mind amaze.

II.

Methinks Gods wisdom did fore-run,
His might when as I see,
Above, and eke beneath the Sun,
Such wondrous works to be.

III.

The Lord did by his prudence frame,
And by his word has wrought,

All

All things to Glorifie his name,
And fram'd the same of nought.

IV.

All things that are, once nothing were,
Which nothing, every thing
At Gods command was made to bear,
What he to pass should bring.

V.

Then how might mortal men admire,
The wisdom of the Lord;
Who at his pleasure and desire,
Made all things by his word.

VI.

The Earth which is, through wisdom was
Made uniform in frame.
Of that Rude Lump, confus'd, when as
It from the Chaos came.

VII.

So was the world although so wide;
Of nothing made to be,
So great a Bulk 'tis not deny'd;
By God, and none but he.

VIII.

* Which Macrocosm, was since compriz'd
Or modeliz'd to man,
This Microcosm Epitomiz'd;
Its Metropolitan.

* *The Wisdom of God Created man an Epitom of the great World, and made man the great Ruler of it.*

IX.

Lo here's prudence most profound;
Discretion to behold,
And understanding to a bound,
By wisdom manifold.

X.

These are Gods works, and they do seem
Most wond'rous in the sight
Of Prudent man, and his esteem,
That ponder's them aright.

XI.

* God may be seen in every thing,
All Creatures comprehend,
Some sign of God from whom they spring,
And on whom they depend.

* *God may be understood by every Creature.*

XII.

Created beings rational,
Nay sensible as Brutes,
And Vegetables likewise, shall
Display Gods Attributes.

XIII.

Behold his Wisdom in their frame,
His Power to appear
In the Enlivening of the same,
His Providence them chear.

XIV.

Man, Beast, Fish, Fowl, and every thing
Created, does explain;
Its species sprang from such a Spring,
None could but God ordain:

XV.

*The efficient Cause of all Effects,
Is God, and only He
In either of these two respects;
Creation, or Decree.

* *God is the efficient cause of all causes.*

XVI.

XVI.

Ascribe lets not, to Nature, what
Do's properly belong,
Unto the God of Nature, that
Were a Blasphemous wrong.

XVII.

* For Nature, is no otherwise
Than as an Officer,
A Second cause which does arise;
From God the cause of her.

* *Nature is a Second cause.*

XVIII.

And hence we are Informed then,
No Science, Skill, nor Art:
Nor Nature wond'rous were to Men;
Should God not Act his part.

XIX.

For God first moves, and whithout doubt,
Gives motion to the rest;
He brings in order things about;
Although by these expresst.

XX.

Though Nature, Science, Art and Skill,
Occasion, mens applause,
More these admire than God, do ill,
Who's their primordial causes.

XXI.

Nay let men but conjecture this,
'Tis God that gives man wit,
For to accomplish and not miss
What else he could not hit.

XXII.

Unless it be when as that Man
Do's project, and do's Plod,
With all the cunning Plots he can,
Regardless of his God:

XXIII.

This is not wisdom, which derives
From God where goodness dwell,
'Tis madness which the Devil drives;
Within Mans heart from Hell.

XXIV.

There are which be reputed wise,
But in mischevious Acts;

Such

Such as in falshood, excercise
Themselves, or such like facts.

XXV.

As for the wisdom from above,
'Tis sacred and secure
Its relatvies, are Grace and Love,
So peaceable, so pure.

XXVI.

But all the wisdom from below,
Absurd to God dos seem,
And those that know it most, do know
The least in Gods esteem.

XXVII

'Tis Pious prudence Elevates,
Mans mind when seriously,
He Gods Creation contemplates,
For his complacency.

XXVIII.

He gains both knowledge and delight,
That ponders oft upon
The objects which delight mans sight,
Of Gods Creation.

Behold

XXIX.

Behold the Earth, the Sea, the Sky,
The Rivulets that run
From Sea, to Sea, continually
Keep courſe like to the Sun.

XXX.

As ſwift as do the Rivers glide,
So ſwift the Sun and Moon,
In motion are for Time, and Tide,
Theſe ſlip away ſo ſoon.

XXXI.

God made the Sun the Lamp of day,
To render mortals light,
The Moon a Lanthorn to allay
The dimneſs of the night.

XXXII.

The darkneſs and the light do ſeem,
To God as if the ſame,
The night is bright in his eſteem;
That both of theſe did frame.

XXXIII.

The luminaries of the Skie,
Thoſe ſparkling Stars ſo bright,

Display on Earth although so high,
Their Influence and light.

XXXIII.

Such influence from Stars derive,
Astrologers do hold
As governs every one alive,
Poor, Rich, or Young or Old.

XXXV.

* Suppose that Stars do thus Rule men,
And over them bear sway,
God Rules the Stars, he's Ruler then,
Whom Stars and men obey.

* *If the Stars Govern men, yet God Governs the Stars.*

XXXVI.

The which do's plainly intimate,
The Rule and Government,
Of every Creature to relate;
To God Omnipotent.

XXXVII.

And this may serve for to convince,
* The Atheist, who maintains
The world to make it self, long since
By chance, and so remains.

* *The opinion of the Atheist, and the confutation thereof.*

XXXVIII.

XXXVIII.

If thus, 'twas chance that did inform,
Juſt *Noah* to prepare
An Ark, to Lanch the delluge ſtorm,
Himſelf, and his to ſpare.

XXXIX.

But otherwiſe 'tis underſtood,]
God, *Noah* gave command ;
To build an Ark, and float the Flood
Which ſhould ſurmount the Land.

XL.

Then *Noahs* God, not Atheiſt's chance,
Informed *Noah's* mind
To build an Ark, the ſame to Lanch :
With Creatures of all kind.

XLI.

It is an Odium to relate
What Atheiſts have reveal'd,
As how did chance, the world Create :
Of Atoms ſmall congeal'd.

XLII.

And ſince that chance has took the pains,
To frame ſo large a ſpace,

They have a course, which now remains
For to supply Chance place.

XLIII.

Thus are they grown so politick,
Not God in Heaven does dwell,
The Devil by some cunning trick,
They would deprive of Hell.

XLIV.

Now course is made for to succeed,
What chance afore did frame,
All comes by course, they have agreed
To nullifie Gods Name.

XLV.

Denying both, and Attribute
To chance what does belong
To God, that all did constitute,
Whom Atheists should not wrong;

XLVI.

Of things seen, and unseen, the cause
Jehovah is indeed
All for his Pleasure and applause
Were made, and not for need;

XLVII.

XLVII.

God never ſtood in need of one
Created Creature, he
God all ſufficient was alone,
E're one was made to be.

XLVIII.

One Cubit to his ſtature add,
No Creature is that can,
When as it is not to be had
From Angel, nor from Man.

XLIX.

For both theſe Creatures did excel
All others in degree,
None but theſe Twain, were made to dwell
With God, like God to be.

L.

But not like God in every thing,
For he did both Create,
That the Creator might be King
Of Angels, and Mens ſtate.

SUBJECT V.

The Model of the Mravelous Creation, (To wit) the Heaven and the Earth, And all the Hoſt of them, with their Accompliſhments in the ſpace of Six Dayes.

THE PROLOGUE,

All things that are, of nothing God did frame
In Six Dayes ſpace, to magnifie his Name,
Save, him, no Actor ne're could Act the ſame.

A Scene of the Firſt Days Creation.

I Thus might ſpeak, and think it proves no crime
Eternity, conceiv'd, and brought forth time.

Time

Time, now appears a ſpace which was decreed
By God himſelf, all living things to breed.
Thus God alone, from all Eternity,
Deſign'd a time, and what ſhould time ſupply,
E're time began, there was no form nor place,
But a confuſed Chaos was the Caſe;
Of Heaven and Earth, until by Gods decree:
Their true Materialls ſhould Created be,
And theſe compriz'd, for to enlarge his praiſe
Within the bounds; and limits of ſix dayes,
When God determin'd this, he did begin
To frame the Heav'ns; what he pleas'd therein.
*By conſequence the Heavens to poſſeſs,
Now Angels fram'd, gave them this happineſs:
We have no witneſs, neither can we ſay,
They of a Truth, Created were this day.
But yet we may aſſurely this ſcan,
They had Creation e're God formed man;
Pardon me Reader, if herein I erre,
E're *Adam* was, a Hell found *Lucifer*;
And by this Plea, we ſeem to intimate,
That Hell was one thing, God did firſt Create.

* *Rreaſon allow's the Creation of Angels to be on the firſt day.*

* Heaven was First, did First, 'gainst God Rebel,
And this Implies, the Second fram'd was Hell;
To damn those Angels, which from Heaven fell.
But since there is no mention made as when,
I leave this scruple to be Judg'd by men.
And will according to Gods word proceed,
To what he has Created, or decreed.
Behold! the formless Earth, confus'd and void,
Its matter, and formation now enjoy'd,
This time the darkness, that did vail the face,
Of the great Abbisse, found its proper place;
Which deep, no doubt the waters were, whereon
Gods breathing Spirit, had his motion:
His Spirit on these waters surface mov'd,
By which the watry Element, was prov'd;
And made productive, that therein might breed,
Those various Broods for aye should thence pro-
This Element, does not alone produce, (ceed
Supply for food, but is it self of use;
To heal Diseases, this will do beside,
Since by Gods Holy Spirit, qualifi'd.
Note those effusions that from hence do flow,
And those extractions, God gave men to know,
From Chimick misteries, in things below.

\+ *It may be supposed that Hell was Created the First Day.*

But

But to return to what ſhould follow next,
Let's take a view of what lies in the Text;
'Tis not amiſs to look a little back,
The Text implies, of light there is a lack.
And God who did Eternally foreſee,
The need of light commands that Lamp to be,
Who in this manner ſaid, let there be light,
And it appear'd in preſence of his ſight;
It ſeems that God no ſooner this had ſaid,
But light immediately his voice obey'd.
Such was the ruling power of his word,
That every thing could but obey the Lord,
And with his pleaſure preſently accord.
God ſaw the light that it was good, and he
From darkneſs, made the light divined be,
Which light he called day, it's glorious ſight
Render'd the darkneſs to be named night;
By this time light, and darkneſs; both diſplay
The Evening and the Morn of the firſt day.
One act is acted, God leaves this aſide,
Nights Curtain draws, the Terrene ſtage to hide.

A Scene of the Second Days Creation.

AGain God ſaid (whoſe pleaſure did invent
Twixt Heaven and Earth, a fixed Firmament)
Amid'ſt the waters, or betwixt them let
The Firmament my word has fram'd, be ſet.
And to regard command, we find the skie
Render ſubmiſſion to his potencie,
To ſhew ſubjection gains ſublimity.
Thereby exalted unto that degree,
The higeſt thing, that mortal eye can ſee,
Wich firmament created was apply'd,
The waters; from the waters, to divide.
That is, by its attraction do's retain
The Clouds, ſometimes permits them not to rain.
Upon theſe lower ſprings, which would increaſe
Our floods too great, but as its greatneſs ceaſe;
And thus we find the ſhowers congeal'd to Snow,
Or unto Hail, not long prevail below:
God having made this firmamentall frame
Above it, waters were beneath the ſame.

Likewiſe

Likewiſe were waters, as God had decreed,
At the Creation, and 'twas ſo indeed.
The water that's above the firmament,
Is mixt with fire, ſometimes in its deſcent.
When thus 'tis ſeen, the Heavens ſeem to ſhake,
Their voice of thunder makes the Earth to quake
Till conſternation, mankind over take.
Thus Water ſeems for to wage war with Fire,
While trembling mortals at their ſound admire;
The noiſe ſo loud, as if deſign'd to rent
In ſunder the Cæleſtial Firmament.
Which firmament, admits an other Name;
And that is Heaven, thus God calls the ſame.
What I have ſaid, with Scriptures will accord;
Which Oracles, moſt magnifie the Lord,
And thus I have endeavour'd to explain,
What on the Second day God did ordain;
Until the Evening from the Morning Tide,
Clos'd up the day, and drew this Scene aſide.

A Scene of the Third Days Creation.

NOw God was pleas'd who all things did design
For his own Praiſe the waters to confine,
And gather theſe together to one place,
Which by appointment in a little ſpace;
Effected was, and at the Lords command,
Immediately appeared the dry Land.
To this dry Land God did ordain a Name,
The which is Earth; from its Terreſtial frame;
To th'gathering of the waters he did pleaſe,
As he knew fit, to give the Name of Seas:
Which deluge rage, his power did ſince appeaſe.
So God himſelf, ſaw that all this was good,
And pleaſed him, as may be underſtood.
He gave command that Earth ſhould bring forth (graſs
At whoſe command, the Earth brought it to paſs.
All things obeying him who had decreed,
From evermore the Herb to yeild its ſeed;
The Fruit Tree, to yeild Fruit, each in his kind:
To the fulfilling of his will Inclin'd.

Whoſe

Whoſe Seeds in theſe remain, and have their birth
In them to propogate upon the Earth;
This barren Earth, thus Fruitful now became,
Through their ſupply repleniſhing the ſame,
And ſince thus fertile every thing is found,
According to his kind, in't to abound;
It brings forth graſs to ſatisfie the need,
Of what God ſhould Create on Earth to breed
That is, all Creatures which threon ſhould feed.
Thus bounteouſly did God give every thing,
Its proper ſpecies, that from Earth do's ſpring;
Likewiſe the Herb, did render of its Seed;
And ſo the Tree according as decreed.
And this was good in God Almighties eye,
When he reviewed all things with their ſupply,
Theſe are the works of God, and ſafely may,
Be ſaid t' have been Created the third day,
And now the Morning and the Eve reſtore,
This days Perfection as the dayes before;
Thus wiſe this Scene ſeems to diſmiſs our ſight,
Vail'd by the ſable Curtain of the night.

A Scene of the Fourth Days Creation.

AGain God pleas'd to dictate thus, and ſaid,
Let there be lights, and lights themſelves diſ-
Which lights fixation, in the firmament (plaid
Of Heaven; was deſign'd for this event,
The ſeparation of the day from night;
Or if you pleaſe the darkneſs from the light:
And theſe were conſtituted by decree,
For ſigns, for Seaſons, Dayes and Years to be.
Theſe Luminaries God was pleas'd to ſet
In the Cæleſtial firmament, and let
Them render brightneſs on the Earth, and be
Light to all things, God ſhould Create, to ſee.
For nothing more can ſatisfie the ſight,
Than from the darkneſs to diſtinguiſh light;
And to behold its glory, when moſt bright.
When to Create the light, our God enclin'd;
Some paſſages obſervable I find.
This for a Truth methinks I might relate,
God did command, and his command Create.

He

He never did command the leaſt of things,
But preſently from him its fountain ſprings
Immediately from nothing ſome thing brings,
This Author of the Great Creation, he
Made two great lights; and makes them rulers be,
To Rule the Day, appoints the greater Light;
Commands the leſſer for to Rule the Night;
Thus having made the Sun, and Moon, now he
Proceeds to make the Starrs; which in degree,
Exceed each other, as in Influence,
So in proportion there's a difference.
Who reads the Scriptures Aſtrologick ſtory,
Will find them likewiſe differ in their glory;
In his Cæleſtiall Orbe, the God of might,
Did fix theſe ſhining Lamps on Earth to Light.
Which Lights God gave unto a power to ſway,
Not only o're the Night, but o're the Day:
And to divide the Darkneſs from the Light,
Which thing was good in the Almighties ſight.
And thus the Evening and the Morn again,
Compleats that work, the Fourth Day did explain.
And now this Scene ſo ſplendid, and ſo bright,
God drew behind the Curtain of the Night.

A Scene of the Fifth Days Creation.

GOd ſpake, whoſe words the Thunder do's out.
Let th' waters now bring forth aboudantly (vie
The moving Creatures that have life to move,
And Fowl which may take flight, and ſoar above
The Globe of Earth, in the ope firmament,
Of Heaven as the place of their Aſſent.
With theſe great Whales, Created God, and all
Live Creatures tha thave motion great and ſmall,
Which by the waters were abundantly,
After their kind brought forth to multiply;
And every winged Fowl in his own kind,
Obey'd his Maker, ſought to pleaſe his mind,
Wherefore he every Creature had deſign'd
When he renew'd his works, we find, that he
Affirmed the ſight was good which he did ſee.
By reaſon good, we find him recommend
To them his bleſſings, which did then deſcend.
Upon theſe Creatures, unto which, ſaid he,
Repleniſh, Multiply, and Fruitful be.

With

With plenteousnes the waters of the Seas,
Ye Fishes fill; and on the Earth increase,
Ye winged Fowls, that for a full supply,
Your species may produce most plentiously.
At your Creation, this was my intent,
Then gender in your liquid Element;
Be still increasing to a greater store,
You had Creation to supply the shore.
Thus to be Fruitful, seems to intimate
That Creature Man, whom God was to Create;
The Inhabitants of the great Ocean,
God did Create, to serve the Creature man.
Without dispute 'twas only for Mans use,
He caus'd the Seas so flush, Fish to produce;
In these productions aid the God of might;
Rejoyce, they were his raptures of delight
Deriving from his Wisdom and his Might.
The Evening and the Morning now display,
The Sun of Gods Creation, the Fifth Day;
This Evenings darkness, dims its Mornings dawn,
And thus the Curtain o're the Scene is drawn.

A Scene of the Sixth Days Creation.

THe great commander ſpeaks and conſtitutes,
The Earth for to bring forth all living Brutes,
Each one according to his ſpecies; and
The groveling thing that creepeth on the Land.
The Beaſt of the Earth, and Cattel, he confin'd
To be broguht forth according to their kind;
And ſo it was, which words do here atteſt,
The verity of what God hath expreſt.
Again we find by powerful command;
The Beaſts, the Cattel, what creeps on the Land,
Each after his own kind he made, and lo,
All this was good, for God did find it ſo,
Which Epithete he us'd his mind to ſhow.
He gave the word once more and ſpake it thus,
(As in Plurality, ſayes God let us,
* Make man according to our Image, he
After our likeneſs, ſhall Created be.
And let them have Dominion; where I find
The Plurall Number, note what God deſign'd.

* *Man was made the Image of God.*

E're

E're this Dominion was confer'd on Man,
Over the Fish in the great Ocean;
Or o're the Fowl i'th Air, or had command
O're Cattel, or what creeps upon the Land,
We find the blessed Trinity consult;
Here Mans Creation, what could the result,
Of this so wise a consultation be?
But to make Man, next Angels in degree;
Thus in his likeness God Created Man,
Both Male, and Female, Metropolitan.
And Universal Potentate to Reign,
O're all in Earth, in Air, or in the Main;
To whom his Blessing he did not deny,
That they should Fruitful be, and multiply:
Repleniſh all the Earth, herein be abound,
That plenteousness in it for Man found;
The which unto Gods Glory should redound.
Again to speak we find the Lord began,
And say behold; unto this formed Man;
I give you every Herb that beareth seed,
Which on the surface of the Earth do breed.
Likewise the Fruit of every seeding Tree,
To you for meat, appoint I it to be:

To every Beaſt of th'Earth, each Fowl that flies
Up in the Air, beneath the lofty skies;
To every thing that on the Earth doth crawl,
Wherein is life, are given even all.
Green Herbs; and theſe to be their proper meat,
For them to feed themſelves therewith, and eat.
So God looks back on every thing which he
Created, and of nothing made to be;
And when he theſe review'd, he underſtood,
And ſaid, that all his works was very good;
Again the Evening and the Morn atteſt,
What God the Sixth day fram'd that he might reſt.
* This Sixth and laſt Scene now I do preſent,
And hope herein ſpectators to content;
Expert the Actor is, it was but Play,
With him to Act Creation every day.
Doubtleſs, delightful this had been to view,
When every day, God did this Play renew.
Six dayes the Lord, his pleaſure did ingage,
To Act Creation, on Time's tranſient Stage.
God had a certain Scene for every day,
Or new additonals, unto the Play,
Which was but his command, and all obey.

* *The Epilogue.*

Creation,

Creation, Recreation needs muſt be,
To him that had deſign'd it by decree.
But God to clear the Stage did not refrain;
To draw the Curtain o're the Scene again,
And thus the Evening darkneſs did allay,
The Morning Light, and Luſtre of the day;
Three perſons Acting every Act, I've ſhown,
And yet no Act, was Acted, ſave by one.

SUBJECT VI.

A Reflection on the wonderful Creation,
With the Formation of *Adam* and *Eve*,
Their happiness in the state of Inocency
As also the Institution of Marriage.

This pleasant story, plainly do's relate
In Paradice how happy was Mans state.

THus were the Heavens & the Earth compleated
And all their Hosts, in their right stations seated
And on the Seventh day from the Creation,
God fix'd a Period, and a termination;
Unto the Six dayes works, and had a closure:
Upon the Seventh took his blest reposure.
From all the things that he before Created,
And from all Creatures, which he animated.
Thus-wise the Heavens had their generation,
And thus the Earth, when all had their Creation.

The

The very day when they of God were fram'd,
The Heavens, and the Earth, they then were nam'd
Of him, by these for ever shall be fam'd.
To every Plant, God Planted in the Fields,
And every Herb its flower, and Seed that yields.
He gave production, that thereby might grow,
And appellation, by which men all know;
Though when God planted these, their growth was slow.
To nourish which, his wisdom found away,
Whereby to moisten, Earths obdurate clay,
Cause these to root, & afterwards to spring; bring
Their gendring Seeds, and gay flowers forth to
This means God us'd, the Lord caus'd it to rain?
The which these Vegetables would sustain,
And make them to increase and grow amain.
But yet one thing most needful, was not found,
And that was Man, for to manure the ground;
Yet God Almighty, would not form the same,
Without a liquid matter in his frame,
He from the Earth, a mist made to ascend,
The which dissolv'd in Dew, and for this end,
The Superficies of the ground to wet,
That God the mould to make this man might get.

And now methinks we easily might scan,
That from this Earthly slime God formed Man,
Made him a perfect substance of this slime,
And then inspires him, so became sublime, (frame
When God mans substance, to mans shape did
In this he breath'd so man alive became.
And thus this man was made a living Soul,
Who once o're Gods Creation did controul;
When thus he was perfected, God did seem
To have this object Man in great esteem.
Whose pourtraiture he was to represent
His Maker, in his inward liniament.
God in his Image now takes great delight,
And plants a Garden, pleasant to his sight;
East ward in *Eden*, where he plac'd the man
Whom he had form'd, through which a River ran,
A glorious River, that did rarely glide,
To water *Edens* banks on either side:
Even Euphrates, thus Paradice supply'd;
These silver streams, by their fertility,
This pleasant Garden made to fructifie. (grow,
That from the ground, the Lord God caus'd to
Even every Tree, that pleasant was for show.

Unto

Unto mans ſight, and likewiſe that was good,
Not only to his ſight, but for his food.
I'th midſt of this fair Garden was the Tree
Of Life ſo ſtil'd, a glorious ſight to ſee;
And th'Tree of knowledge both of good & evil,
Where man firſt grew acquainted with the Devil.
Thus-wiſe God pleac'd the man in happineſs,
Even in this *Eden*, it to keep and dreſs;
Where God informs him, and thus wiſe ſaid he
Eat freely that thou may'ſt of every Tree;
But of the Tree whence knowledge does derive,
Of Good and Ill, eat not if thou wilt live;
The day thou taſts thereof aſſuredly
Shall fatal prove, and by it thou ſhalt die,
Beware O man t'incur this deſtiny.
Now God conjectures with himſelf; ſayes he,
It is not good for man alone to be;
Firſt God conſiders what courſe he ſhould take;
And then a help meet for this man did make,
But from the ground the Lord God he did frame
Each Beaſt o'th Field, each Fowl, and brought the ſame
To *Adam*, whom we find by name to be
Related to his Earthly Pedegree.

Before whom all the Creatures great & ſmall, (call
God brought to know what *Adam* would them
What ever *Adam* every thing did Name,
Remain'd the appelltion of the ſame,
What kind ſoever, whether wild or Tame.
* But though he did behold variety,
Of Creatures, none was found for his ſupply;
Untill that God Almighty caus'd a ſleep,
To fall on *Adam*, and the ſame was deep.
So faſt he ſlept, he could by no means wake,
Till God a Rib out of his ſide did take;
And cloſe the Fleſh inſtead thereof, e're he
From ſo profound a ſleep could waked be,
And of this Rib that God from man did take,
A woman was the help meet he did make,
For *Adam*, and when ſhe to him was brought,
He knew that of his Rib; God had her wrought.
For when he did behold her thus, ſaid he,
Bone of my Bones, Fleſh of my Fleſh is ſhe,
Made of my ſide a Bride to comfort me;
To call her woman, *Adam* now began,
Becauſe that ſhe was taken out of man,

* Adam *gave Names to all Creatures according to their kind.*

As

As much this woman did to *Adam* seem,
Himself; as was himself, in his esteem.
* Thus Marriage was ordain'd by God alone,
In Paradice to make of twain but one,
Therefore this obligation must remain,
That nothing sever these united twain.
A man must now his Father leave, and Mother,
And cleave unto his wife, and not another,
And they for ever after must remain,
Both as one flesh; and no more termed twain:
Till death; from seperation to abstain.
Both these were naked, yet they had no shame;
Their Innocence thus farr kept both from blame.
Hereto mans History of happiness,
Consists; unhappy further to express.

SUBJECT

SUBJECT VII.

Of the Temptation, and fall of Man.

The Subtile Devil in a Serpents ſhape,
On Adams *Innocence did caſt a Rape.*

WE now ſhall treat of the moſt ſubtil Creature
And that's the Serpent which defil'd mans Nature
How by his wily ſtratagems invented,
Deceived man, to ſinfulneſs aſſented;
* As may appear by that it's diſputation,
With *Eve* by Serpentine Interrogation?
Who queſtion'd, thus ſaid God ye ſhould not eat
Of every Tree that's in the Garden ſet?
† To which the Woman anſwered and ſaid,
As at the Serpent nothing yet diſmay'd:

* *The Serpent tempts* Eve:
† Eves *reply to the Serpents Temptation.*

Eat

Eat of the Fruit that is on every Tree,
Within the the Garden liberty have we,
But of the Tree in *Edens* center plac'd,
The Lord allows us not its Fruit to taſte;
Ye ſhall not eat of it, he does deny
To taſte it, or to touch it, leaſt we die.
* Again the Serpent to the woman ſaid,
Ye ſhall not ſurely die, be not affraid;
For God doth know that in the day when ye
Do eat thereof, your eyes ſhall open'd be,
And then as Gods, you ſhall the knowledge gain
Of good and evil; eat, do not abſtain.
† The woman now poſſeſt with this Temptation,
And with this Serpentine Inſinuation.
* Beholds the Tree, and view's it where it ſtood,
Perceiving that its fruit, for food was good;
A Tree that was moſt pleaſant to the eyes,
A Tree deſirable to make one wiſe.
Puffs up the woman with Ambition, ſhe
Through Avarice adventures on the Tree.

* *The Serpents reply to* Eve.
† *The Woman poſſeſt with the Serpents Temptation.*
* Eve *beholds the forbidden Tree, through avaricet ake s of its Fruit, eats thereof her ſelf, gives* Adam *of the ſame, and both alike do ſin.*

Suppoſing

Supposing it for every thing compleat,
Took of its Fruit, whereof her self did eat;
And gave unto her Husband of the same, (shame
Who far'd with her, and shar'd with her in
And now because they both did thus transgress,
Their eyes were ope to see their nakedness.
* And here we find the Father of all lies,
Told them the truth, by opening of their eyes;
That both of them were naked. They did know,
And to prevent disgrace, fig-leaves did sow
Together, for a covering to their shame,
And apron-wise, 'tis said they sow'd the same,
But yet alas; these aprons were too thin,
And farr too scant for to conceal their sin,
The shady Trees, nor yet the Paths untrod:
Could not obscure their sin and shame from God,
Now God in *Eden* walks, and they should hear,
His angry voice, the which pierc'd them with fear
† And made them conscious, so that both retire,
To hide themselves from the Almighties Ire;

* *The Devil told Truth.*

† Adam *and* Eve, *hide themselves from Gods presence.*

* And

* And likewise from his presence, thus they made
The Trees their refuge, and their shield the shade
To hide them from his wrath would both invade;
† But God the Lord upon the mancalls now,
And sayes unto him, *Adam*, where art thou?
And *Adam* startling gave, God this reply,
Thy voice within the Garden hear did I,
And was afraid, because that nakedness
Was now my cloathing, and no other dress;
* Therefore I from thy presence went to hide
My self, for fear thou should'st me smartly chide.
† Who told thee *Adam* that thou naked wast,
Didst eat the Fruit forbidden, tell me; hast?
The man repli'd again, repli'd so large,
That with his sin, he God himself did charge;
* For thus unto the Lord his God said he,
The woman thou thy self, didst give to me,
Gave me to taste thereof, and I did eat
The same in Innocence, she was the cheat.

† *God calls upon* Adam.
* Adams *excuse*.
† *God.*
* Adam

* What hast thou done ! thus God his mind dis-
Unto the woman, and the woman† said, (plaid
That Creature which the Serpent thou dost stile
† Gave me to eat, and so did me beguile,
'Twas its Temptation did us both defile.
* As for the Serpent God the same accurst, (worst
None knew but God, which of these three were
The Serpent in beguiling, or the twain;
By it beguil'd their maker to disdain,
However God did first his wrath display,
Upon the Serpent, cause it did betray
This man and woman to degenerate,
And thus relapse from this their happy state;
Gods curse upon the Serpent fell out so,
That on the Belly it should ever go;
And by the Lords appointment also must,
During its life each day eat of the dust;
Betwixt thee and the woman Enmity,
I'l place, sayes God, for this thy Treachery.

* *God.*
† Eve.
* *None knew but God which was worst*, Adam, Eve, *or the Serpent.*

And

* And ſo betwixt your ſeed thus God did ſpeak
Such envy, as the Serpents head may break.
For truth, thou Serpent, ſhalt this hatred feel,
To bruiſe thy head, when thou doſt bruiſe mans heel
† God ſaid unto the woman, now will I
Thy ſorrow and conception multiply;
Henceforth with grief thou ſhalt thy children bear
And of him that's thy Husband ſtand in fear;
Though thy deſire be towards him, yet he
Shall notwithſtanding bear rule over thee,
Obedient to thy Husband thou ſhalt be.
Again to *Adam*, his Creator ſaid,
Becauſe that my command was diſobey'd
By thee, and thou did's't liſten to the voice,
Of her that is thy wife; and haſt made choice,
To take and taſte of the forbidden Tree:
The which even I my ſelf commanded thee
Thou ſhouldeſt not; therefore the ground I make
To be accurſt for thy Rebellion ſake;
In ſorrow thou ſhalt eat thereof always,
And in laborious grief wear out thy days;
Thiſtles and Thorns, theſe ſhall it bear to thee,
And th'Herb, o'th field likewiſe thy food ſhall be

* *The Seed of the Woman ſhould bruiſe the head of the Serpent*
† *The Woman muſt conceive in ſorrow.*

* For such O man, is now thy wretched case,
Thou shalt eat Bread, but with a sweaty face;
And thus to do by my command art bound,
Until thou do'st return unto the ground;
Earth is thy Origin, thence taken wast,
Art dust shalt, unto dust return at last.
Thus-wise, was sinful *Adam* doom'd to die;
And in his loyns, all his posterity,
Death to himself, and his, this was the all,
That *Adam* purchas'd by his wilful fall;
He made all Satans slaves, to undergo
The warth of God, in misery and wo,
Destruction was the Portion of us all;
Had not the womans seed us freed from thrall,
He interposing, did Gods wrath abate,
Reduc'd our cursed, to a blessed state;
How we possess a better for a worse,
I leave until a following discourse,
And will fall back to *Adams* state, till I
First period his unhappy History;
Again, this is observ'd in *Adams* life,
How he impos'd a name upon his wife.

* Adam *must eat Bread in the sweat of his face till he returns to the ground.*

His

His wife by name, he did call *Eve*, 'cauſe ſhe
The mother of all living was to be,
And unto *Adam*, and his wife; did God
Make coats of skins, with which they both were clad.
And to the Councel of his will ſpeaks thus;
Behold the man's become as one of us;
Both good and evil, he doth underſtand;
And now leaſt that he ſhould put forth his hand,
To take from the Tree of life, and taſte
Its fruit, and live for ever, God made haſt
To ſend him forth from Paradice, to till
The ground; from whence he came for doing ill.
Thus-wiſe from *Edens* garden, God exil'd
Adam, and *Eve*, becauſe by ſin defil'd;
And at the Eaſt *Edens* pleaſant land,
Cæleſtiall Cherubins, he plac'd to ſtand,
Gave theſe a flaming Sword, all times to ſway,
The Tree of life, defending every way;
Thus wretched *Adam*, never could regain,
His Paradice, but muſt exil'd remain.

SUBJECT VIII.

On the fall of *Lucifer*, and the Apostate Angels.

Declare how Angels fell, in brief I shall;
From Heavens bliss, to Hell's infernal thrall.

* CReated Creature, what can I suppose
Blew thy Ambition great as God to be?
Thy wise Creator, thought it were to lose
The orb Cælestiall, which he fram'd for thee,
Unless thy Glory Puft thy fond conceat,
Greater to be, though none but God so great.

II.

In thy Creation thou did'st far excell
All Creatures, thy Creator did Create;
His goodness plac'd thee with himself to dwell:
In Heavens bliss, this glorious happy state,

* *on* Lucifer.

Was

Was thy endowment, where thou might'ſt remain
For evermore, did'ſt thou from pride abſtain,

III.

I wonder ſince ſuch glory was enjoy'd
By thee, thou ſhould'ſt ambitious be for more,
Thy avarice of glory made thee void
Of that too much thou did'ſt enjoy before,
Which ornament of thy Angellick name;
God took away, & cloath'd thee with thy ſhame.

IV.

What *Lucifer* could'ſt thou like no degree,
Save that comparative with God alone?
Wa'ſt not enough ſuperlative to be,
Above all Creatures, when like thee not one?
This did afford thy loftineſs the ground
Of arrogance, and thereby thee confound.

V.

* Thou *Lucifer* to wo did'ſt find a way,
For thy rebellion, like witchcraft, ſin
More Angels did delude, and them betray
To thy confuſion and thy ſhame; wherein
Both thou and they for ever muſt remain,
Wailing and Howling in unceſſant pain.

* *On* Lucifer *and his confederate Angels.*

VI.

VI.

Cælestiall Spirits, what Infernall Ghosts
Are ye become, since Heaven you forsook,
The habitation of the Lord of Hosts;
With your disorder, could not justly brook,
Ye sin'd against a Justice could not spare,
For your destruction Tophet to prepare.

VII.

When God Created Heaven, he design'd
The best of Creatures should the same possess;
Which Angels were of nature more refin'd,
Than Earthly Man, as touching holiness;
But having freedom, some of them have fell
To bondage, in the horrid place of Hell.

VIII.

I question not but the supernaturall Realm,
Was fram'd of God as large as it had need,
For lack of Room he did not overwhelm;
From thence the Angels, with so swift a speed,
To be all Gods, through Pride they did aspire;
For which God made them Devils in his Ire.

IX.

IX.

* They aim'd for Heaven, either all or none,
As Governours therein, to rule and dwell;
They envi'd God who ſate upon his Throne,
Till *Lucifer* their Prince, he thron'd in Hell,
To be the Prince of Devils, that's his name,
The Prince of darkneſs does imply the ſame.

* *Their Ambition.*

X.

* *Pluto*, old Serpent, *Belzebub*, imply
No more than what by *Lucifer* is meant,
Theſe noted names, do only ſignifie
The Prince of Devils; or their Preſident:
Thoſe that Inferior are to his degree,
His Deviliſh Angels, Imps, and Fiends muſt be.

* *The names aſcribed to the Devil, and the diſtinction of Devils.*

XI.

* As I conceive his Angels are no more,
Than thoſe with him at firſt from Heaven fell;
The name of Angels, they enjoy'd before.
Confer'd by Heaven, not impos'd by Hell;

* *None called Angels in Hell, but thoſe that fell with* Lucifer.

And since that Heaven, canoniz'd the name
Of Angels; Hell cannot Create the same.

XII.

Tho Hell cannot Create, it can confound
Those Angel Spirits that have fallen therein;
Whil'st they in their ambition did abound:
Foresaw not this the consequence of sin;
Until experience did by wo convince,
Them of their doom, with *Lucifer* their Prince.

XIII.

Dismall their case that from so happy state,
Were Damn'd Eternal, to Infernall flame;
Kindl'd in wrath, as their deserved fate,
That through presumption thus accurst became
Objects of hatred, Captives chain'd to wo,
In Hells Dark Region with those flames below.

XIV.

Proud *Lucifer* fell to the lowest pit
Of sorrow, from the highest place of Joy,
'Twas loftiness made him descend to it;
Where consternation does the damn'd annoy;
When they conceive how endless is their grief,
And how remedileſs is their relief.

XV.

XV.

* His ſubterranean and ſub-marine Court,
Is Hell's Infernall fiery liquid Lake,
Th' admitted Subjects there to him reſort?
Are thoſe that Heavens Monarch do forſake,
Where all do envy men on Earth, and hate
Angels, that ſtill keep their Cæleſtiall ſtate.

* Lucifers *Court.*

XVI.

* Prince *Lucifer* it was that caſt a rape
On *Adams* Innocence, and that of *Eve*;
This Satan did aſſume the Serpents ſhape
In Paradice, both parties to deceive;
Perſwading them that they ſhould gain the skil
Of God, as Gods, to know both good and ill.

* Lucifer *tempted*, Adam *and* Eve *in Paradice.*

XVII.

I ſteadfaſtly believe he cannot err,
Who ſayes that *Adam* tempted was to fall,
And that his Tempter was this *Lucifer*,
God demoniz'd, whom we a Devil call,
His fraud through Envy Treachery and Spite,
Rob'd *Adam* of his Innocence and right.

XVIII.

XVIII.

* This Angel now infernall, envies those
Cælestiall Angels that remain in bliss
He can no comfort to himself propose,
But misery, since mercy he did miss;
Which adds unto his malice; so that he
In his condition covets all to be.

* *Since the Devil must remain in Hell, he would have all be in his condition.*

XIX.

Nor is his malice towards these alone,
But as unlimited, it do's abound
To *Adams* Race of mankind; every one
Should God permit, he would then all confound,
For like a Roaring Lion, seeking prey:
The world he ranges, duly, night and day.

XX.

But to conclude, and to encourage man;
The Devils chain'd by Gods Immortall might;
His force and power overcome, none can,
Unless to do his will they take delight;
Which some attempt, as if of reason void,
Dread no destruction, till they are destroy'd.

A brief Appendix, to the fall of Angels.

AS for theſe damned Spirits that have fell,(Hell
Through Sin from Heaven, or from Earth to
They are confin'd for ever there to dwell.
There *Lucifer* can never more regain,
A place in Heaven, him to free from pain,
He's bound there Captive, by Eternal chain.

To manifeſt a real truth, in brief,
Hell ſhall deliver all, not for relief;
But at the Judgement to augment their grief.

Pride and ambition did the Angels ſway,
Unto Rebellion 'gainſt their God, and they
Gain'd condemnation, vengeance was their pay.

Though theſe from Heaven unto Hell did fall,
Their caſe did caution *Adam* not at all,
He through preſumption throw's himſelf in thrall.

When

When God made *Adam* Innocent, and free
From sin, almost an Angel in degree;
Like *Lucifer*, this man, a God would be.

*But here the difference lies betwixt these twain;
Proud *Lucifer*, Gods power sought to gain;
Fond *Adam*, aim'd Gods knowledge to obtain.

* *The difference betwixt* Lucifer *and* Adams *ambition.*

One did the other tempt, this that bewray'd
'Twas *Lucifer* alone his lewres display'd.
For *Adam* and his Innocence betray'd.

And since that both did thus alike transgress,
God executes on both his righteousness,
Both sin'd, both suffer'd, Justice to express.

SUB-

SUBJECT IX.

A Brief narration of the Second (*Adam*) Intimated by the Womans (Seed) in *Geneſis* 3. 15. as in repaying the loſs of the firſt *Adam*, and purchaſing Heaven for his poſterity; who in the Loins of *Adam* had forfeited the ſame, by his Prevarication in Paradice.

The firſt man Adam *ſin'd; in him men fell,*
The Second Adam, *men redeem'd from Hell.*

Adam's deſtroy'ds the Woman him mis-led,
The Serpent poyſon'd *Eve*, his Seed are dead,
But yet her Seed ſhall bruiſe the Serpents head.

Of all Gods promiſes this is the prime,
Of mans Redemption, in the ſpace of time,
From death and Hell, incur'd by *Adams* crime.

Though

Though death from this first *Adam* did derive
To all his Seed, and all of Life deprive,
The Second *Adam* can make all alive.

In case that any should of me demand;
Do I mean those, who are already damn'd?
I answer no, all that on Earth shall stand.

Believ'd I not this Doctrine, then too blame
I were, since under Heaven found no name,
Save Jesus, and salvation by the same.

*I Question not but every Soul alive,
Might gain Salvation that will truly strive
To know his Saviour, and in grace to thrive.

* *Every Soul alive may be capable of Salvation*

*The Universe so great, so large, so wide,
Can in no secret place obscure, or hide
One single Soul, for which Christ has not di'd.

* *Christ di'd for every Soul alive.*

But yet it follows not, because that he
Thus di'd for all, that all should saved be,
Faith and Repentance, must to this agree.

On this condition Christ saves all from wo,
He saves not whether that we will or no,
To save he's all-sufficient, saves none so.

Salvation then was render'd on this-wise;
Christ made himself an humble Sacrifice,
That humble sinners, might his Saints arise.

When the offender has through his offence,
To the offended offer'd violence;
He shall be freed through Faith and Penitence.

That freely sin'd, as freely should confess,
All his offences, be they more or less,
If he be Righteous, by Christs Righteousness.

A Christian man himself learns to deny,
That Christ is all in all for him did die;
Is his profession and Christianity.

A Christiain is a man that's full awake,
His eyes do see the care that God did take;
To find a Saviour, him should not forsake.

This Saviour lacks no power to save all,
If all repent, they all be saved shall;
Presumption leads through Justice, unto thrall.

Ac-

Acknowledge Justice we sincerely must,
And of a truth confess it is but just
To punish those Christ's merits do distrust:

He has repair'd our loss by *Adams* sin,
Through his obedience mankind Heaven win;
Or *Adams* race had ever wretched been.

When *Adam* dy'd his seed in him did die,
Death was his Portion to posterity;
Till Christ from death, brought life and liberty.

If all did die, all may be made alive,
By him that did our life from death retrive,
The Second *Adam*, *Adams* seed revive.

All shall be made alive, this (all) is meant,
An (all) so wide, and large in its extent,
As *Adams* (all) shall die since Christ was sent.

Christ was Gods (word) incarnated, decreed,
T' assume mans flesh, conceiv'd a womans seed,
To suffer both for mans and womans deed.

This God and man, or this *Emanuel*,
Did conquer death, likewise the Grave, and Hell,
That all true Christians might in safety dwell.

But

But to explain what I have ſaid before;
All ſhall be made alive, implies far more
Than theſe true Chriſtians, that this Chriſt adore.

This all imports the men that ever were,
Since Chriſt on Earth, that are or ſhall be here;
But not the damn'd in Hell, confined there.

* They ſhould come thence, if they could but repent
There grace is wanting, & this does prevent
Their freedom, makes them more impenitent.

* *The damned might be ſaved could they but repent.*

* This ſide the grave, the vileſt wretch may be
By true repentance, Friends with God, and he,
From all offences, quitted fully free,

* *This ſide the grave, the vileſt wretch may be freed from ſin.*

* Which brings me to conſider what's impli'd,
By mans Election, ſince Gods Son ha's di'd,
And how mans reprobation to decide.

† *Mans Election conſidered.*

Election then I underſtand by thoſe,
Whom God in Chriſt, unto Salvation choſe
Before the world, when neither Friends nor Foes

*Predestination seems t' have this event,
To save the just and unjust that repent;
Else to what end was Christ, Mans Saviour sent

** Predestination and Gods Rigorous decree qualified.*

If God did limit by a strict decree,
A certain number that should saved be;
What are the merits then of Christ to me?

*If I am found but one of Gods Elect,
For his names sake, his mercy will accept
Of me, my Soul and body to protect.

** The arguments drawn from the strictness of Election, and Reprobation.*

Again, if I am found a reprobate,
For my repentance 'twill be found too late;
Unto Eternity God will me hate.

And neither of these cases do rely
On Christ his merits, since that misery,
And mercy, God decreed Eternally.

* Suppose that God by positive decree,
Ordained men both sav'd and damn'd to be,
What Souls are they, Christ from defaults do free.

** An objection arising from the position of Gods decree.*

To answer this objection thus I say,
God Christ design'd to save men Souls that stray,
I mean those Souls out of Salvations way.

But first, I shall be cautious, and take care,
For to enquire and know whose Souls they are,
In *Adams* sin that had, and have their share.

As foremost, then with *Adam* I begin;
Who was the fountain, source, and origin;
Of that distemper Epidemick Sin.

This root was rotten, we the branches all
Did fade, our leaves of Holiness did fall, (thrall.
Because our Bud, and Blossom brought forth

* We all alike in *Adams* fall have fell,
The best and worst, did equally rebel;
'Gainst God in him, that all deserved Hell.

* *All mankind fell in* Adam.

In sin's and trespasses, by nature dead,
Is every man, since *Adam* forfeited
His Innocence, for which Christs blood was shed.

* If dead without exception every man,
Through *Adams* sin by nature, who is't can
Prove Gods elect, free from all mankinds, ban.

* *The Elect are sinners by nature as well as others, for all sinned without exception.*

From sin originall, they were not free,
If that from actuall, they so could be
Therefore, not righteous by divine decree.

Elections limit doubtless does include,
All persons with Gods grace should be endu'd,
Before, and since, Christianity ensu'd.

As well the Penitent that has transgrest,
As he that legally his life expрest;
To be religious, and therefore was blest.

And this depending by divine decree,
On Christ his merrits which God did foresee;
On mans account, most needfull things to be.

Let us make man, sayes God, Christ was in place,
Though not incarnate, yet as God the case
Of Uncreated man, foresaw most base.

He who beheld the matter, and the frame
Of *Adams* substance, did assume the same,
And so a man like other men became.

Mankind's election doubtless did relate,
To Christ, before God *Adam* did Create;
Else why should Christ in wo participate.

All

All *Adams* ſeed, God of a truth deſign'd,
Unto Salvation, thus was he enclin'd;
Or who Chriſt's miſſion could have right defin'd.

Since *Adam* ſin'd, the Scriptures ſay that none
Of *Adams* Race are Righteous, no not one;
Save Chriſt according to the fleſh alone.

The ſacred Records give out this Report;
Of *Adams* ſeed, they ſin'd in ſuch a ſort,
That of Gods glory, all mankind came ſhort.

Since all thus ſin'd in *Adam*, all have need
Of Chriſt his merits, if they would be freed;
From that deſtruction due to *Adams* deed.

But of the Heathen world, ſome thus might ſay
Theſe know no Chriſt, in what a caſe are they:
That have no Faith, nor Goſpel to obey.

An opinion of the Heathen world, as how judged, and how Saved.

This query I thus briefly anſwer then,
God ſtampt a (Law) within the hearts of men;
Commands in nature not the moral Ten.

God ſtampt a Law in mans heart which is the Law of nature.

In *Adams* heart God did create a Law,
To keep his Soul and conſcience in ſuch aw,
That from his God he might dread to withdraw.

And this the Law of nature we do name,
Whereby ſome ſhall be judg'd to ſuffer ſhame,
Some juſtifi'd that have omitted blame.

1 Another (Law) deliver'd God alone,
To *Moſes* hand in Tables made of ſtone;
A Law of works fulfill'd entire by none.

1 *God made a Law of works and delivered it to* Moſes *writ in Tables of Stone.*

2 Mercy to many God did freely give,
According to this Law, (do this and live)
But now thou ſhalt be ſav'd (if thou believe.)

2 *Faith, the Tenuer of the Goſpel.*

E're God to men the Goſpel tidings ſent:
Not many knew, who the (*Meſſiah*) meant,
Patriarks and Prophets, theſe knew Gods intent.

Abram rejoy'd *Meſſiah's* day to ſee.
And *Job* foreknew who ſhould his Saviour be,
Whereto the Prophets by conſent agree.

With

1 With *Abraham* God made a Covenant,
And with his Seed, that none of them ſhould want
Through Faith, Salvation, that from ſin recant.

1 *Gods Covenant with* Abraham.

The Angel of this Covenant is he,
Whom *Abrahams* ſeed, their only Saviour ſee;
Through that belief, requir'd in them to be.

For to compriſe the Goſpel ſcope in brief,
Repentance from all ſin, and true belief
In Chriſt his merits, are mens Souls relief.

2 He whom the Law condemns let him but grieve
No doubt the Goſpel, will find a reprieve;
For ſuch if but the Goſpel he'l believe.

2 *Whom the Law condemns, the Goſpel will reprieve.*

Although Gods juſtice does mans deeds require,
Gods mercy will accept of his deſire;
Therefore Gods mercy, ſhould all men admire,

Since mercy thus Gods juſtice do exceed,
Let none ſuppoſe God evermore decreed;
Mans reprobation that repents his deed.

Nor yet that mans Election ſtands ſecure,
Becauſe he ſome temptations may endure;
Sin's mans infection, penitence his cure.

I am afraid too many men defin'd,
Election ſtricter than God e're deſign'd;
By his decree, concerning humane kind.

God by predeſtination left a ſpace,
Wherein Chriſts merits might for man take place
Since evermore he ſaw mans wretched caſe.

Election thus conſider'd, does repaire
Mens hopes & prompts them unto frevent prayer,
And proves their Antidote, againſt deſpair.
But when deliver'd in a ſtricter ſenſe,
It has Created fear, and diffidence;
By its poſſeſſing men, with negligence.

1 How many Perſons now a days declare,
Who be Elected, ſuch ſure ſaved are;
Let them ſin on, Election will them ſpare.
Some derive ill conſequences from the Doctrine of predeſtination.

Again one man will to another ſay,
Some hear Sermons every Sabbath day;
I hear none, am ſav'd as well as they.

For

For ought I know the Preacher may be one
Deſign'd of God for reprobation,
What need of Preachers, Sermons will ſave none.

Thus will the vulgar and Illiterate men
Diſpute the caſe, and argue now and then,
Enquiring who are ſav'd, who not, or when?

Which thus Creates deſtruction in the brain,
Some bleſs'd as *Abel* are, ſome curſt as *Cain*
To thoſe damn'd by decree, Devotion's vain.

1 Who can affirm, or for a truth dare tell,
Cain by decree, was reprobate of Hell;
When God would him accept had he done well.
1 Cain *no Reprobate by poſitive decree.*

Mercy was offer'd unto *Cain*, when he
Had *Abel* ſlain; ſayes God ſhalt thou not be
Accepted, if thou doſt but well by me.

To ſay that God did *Cain* commiſerate;
And prove that *Cain* was then a reprobate,
Seems from Gods juſtice much to derogate.

Cain in his wrath, did firſt his Brother kill,
And cauſe his blood upon the Earth to ſpill;
Then vengeance overtakes him for the Ill.

From

From which I might attract this inference,
Juſt *Abel* dy'd, was ſav'd through Innocence,
And *Cain* condemn'd, for his Impenitence.

Had *Cain* repented of his crime and ſin,
This homicide, and fratricide had bin
An object doubtleſs ſhould Gods favour win.

Therefore his Condemnation I believe
Was not ſo ſtrict, but mercy might reprieve
His Life from death, did he repent and grieve.

My reaſon is, becauſe I no where find
His doom, precede his deed; but come behind
His Brothers murther, whereto he inclin'd.

If *Cain* was reprobated ever more,
Should mercy ſay, that ſin lay at his door;
Since ſo decreed, he could have not forbore.

'Twould ſeem Injuſtice in our God, ſhould he
Firſt damn this *Cain*, then him Create to be,
A man of miſchief; from ſin never free.

This circumſtance proves God the Origin,
And fountain of corruption, whence mans ſin
Since *Adams* days, derivative has bin.

Let's

1 Let's take a view of curſed *Eaſau*'s ſtate,
and ſee if God this Creature would Create;
To be an everlaſting reprobate.

1 Eſau *no reprobate by predeſtination.*

This inconſiſtent, doubtleſs needs muſt be
With him that's mercy, in the high'ſt degree;
Then for damnation, none Created he.

God by his life hath ſworn, that his delight
Is not in ſinners death; but that they might
Return, and live religious in his ſight.

He would have all men to be ſav'd, and they
To underſtand the truth, and it obey;
Thereby ſalvation to ſecure for aye.

Jacob I lov'd, and *Eſau* did I hate,
Theſe words ſome wreſt, and wrongfully tranſ-
To mean this *Eſau*, born a reprobate. (late

Of *Eaſau*'s reprobation by decree
I never read; nor of his doom, till he
To *Jacob* ſold his Birth-right for a Fee.

No more then of *Cains*, doom before he ſlew
His Brother *Abel*, which doom did enſue
The murther, as the ſtipend that was due.

The

The Potter he hath power o're the clay,
This is a truth, that no man need gain-say;
But who made Pots, design'd to cast away.

'Tis like the Potter may somtimes mistake
In temp'ring mould, and so a vessel make
Fit for no use, or in its forming break.

But God admits of no mistakes, for he
Was all-sufficient when he did decree
What matter and formation man should be.

Now for to honour God, and reprehend (tend,
Their Judgement, who to know Gods will pre-
Yet bound his boundless mercies without end.

Mercy and Meekness, Justice, Truth and Grace,
Could not admit, nor in the least embrace
Damnation, for his un-born Creatures case.

This is foreseen if prudetnly men pause,
God will not execute without a cause,
All his commands are true, and just his Laws.

But yet this truth is not by me deny'd,
By mans damnation, God is glorifi'd,
By mans salvation more, and more beside.

The

The one God from his preſence does expell,
For his tranſgreſſions to the pit of Hell ;
The other ſuffers, with himſelf to dwell.

And both theſe perſons repreſent his might,
That goes to Hell, where's everlaſting night :
To Heaven this, where is eternall light.

And thus I have endeavour'd to expreſs,
Gods Acts of mercy, and his righteouſneſs,
The harmleſs ſtate, and their ſtate that tranſgreſs.

Predeſtination's danger to allay,
Paſs lightly o're this bogg thou canſt not ſtray ;
Faith and Repentance, miſs not Heavens way.

I know I ſhall be either damn'd or ſav'd,
And ſhall be Judg'd as I my ſelf behav'd ;
Yet hope for mercy which I ever crav'd.

I'le Judge my ſelf, and will my ſelf condemn,
My frailties urge me to it now and then,
Not damn my ſelf leaſt God ſhould me contemn.

1 Mans Reprobation, and Election, dreams
Appear to ſome, to others ſtricteſt theams ;
To me a medium 'twixt theſe two extremes.

1 *Election & reprobation, depends on mans penitence or his preſumption*

My

My reaſon prompts me, that all perſons may
Obtain ſalvation, that repent and pray;
In faith to God, through Chriſt their crimes t'allay.

1 Salvation to all mankind was Gods aim,
In ſending Chriſt, the Appoſtles do proclaim,
Chriſt has a balm for each believers maim.

1 *God intended the Salvation of all by the miſſion of Chriſt.*

Then bleſſed Jeſus who for man didſt die,
Grant me thy grace for ever to relie
Upon thy death; until I live thereby.

So ſhall I render praiſe for evermore,
To thee whom I in ſpirit do adore,
With heart and voice according to my Lore.

SUBJECT

SUBJECT X.

The Right deſcription of a true Chriſtian, and thoſe qualifications pertinent to this believer in his ſtate of Grace, and Chriſtianity.

A Chriſtian is a man that is ſincere,
And honour's God with reverentiall fear;
One who believes in Chriſt as crucifi'd
For his tranſgreſſions, all his ſin's to hide:
One that declares he nothing does poſſeſs,
As rightly his, ſave what's unrighteouſneſs;
One that ſtark naked to himſelf does ſeem,
Yet cloath'd with Righteouſneſs in Gods eſteem,
One of his worth and merit, never brags;
But ſtrips himſelf of his unrighteous rags.
He makes himſelf as naked as was *Job*,
For Chriſt to cloath him with his righteous robe
And thus you ſee the Chriſtian man is one,
That would be righteous either all or none.

Although

Although to this he has a willing heart,
He's never righteous here, but in part;
He on the one hand, will himself deny,
Thereby his God the more to glorifie,
And on the other hand, he will confess;
That Christ is all in all, his righteousness,
One thinks him rich enough whilst he can plead,
His Saviours merits and that Christ was dead.
1 The Christian man foresees it him be fit,
When God commands he should to God submit
Let God rebuke him, then will he not faint,
Nor yet of his correction make complaint;
When vile temptations seek to do him wrong.
He sheilds himself with faith and so is strong,
He ever dreads he shall himself disgrace;
Thus to the Devil, never will give place;
He Souldier like keep-Guard, does watch & pray
In these is exercis'd, both night and day,
Through Christ his merits, still he recommends
To God his Soul, and God his Soul defends;
He alwayes trembles at the Almighties Rod,
Which makes him more religious towards God.

All his deportment does derive from grace,
Whoſe love and meekneſs mercy will embrace;
His duty towards God diſcern I can,
But what's this Chriſtians duty towards man?
1 His carriage towards man, is juſt and true,
For he will render to all men their due,
He hates contention, and the cauſe of ſtrife,
Loves Peace and Friendſhip, as he loves his life.
Of quietneſs, he does ſo much approve,
He would have all things to be done in love;
He bears in mind no bitterneſs, nor gall
To none, but pure affection towards all;
He is not willing Gods commands to break,
Therefore will uſe forbearance with the weak.
He honours others, does himſelf debaſe;
Gives them the better, keeps the worſer place
Of others ſins, by no means will partake;
But warily, theſe and their guilt forſake;
And thus his carriage towards men you ſee,
In all reſpects is from offences free;
Yet ſome would know, ſince that it may be known
What's his decorum to himſelf alone.

1 *His deportment towards man.*

1 Truth to declare he does in very deed,
At all times to himſelf, take care and heed;
Is alwayes ſober, and does duly watch,
That no temptations unawares him catch,
Since Chriſtianiz'd he holds it fit, that he
His ſins of Youth, and Youthful luſts ſhould flee:
Chriſt is his Captain, Devils him deſpite;
With whom Faiths battel he's ingag'd to fight,
Though Devils aim his ſtrength, and force to blaſt,
He queſtions not to overcome at laſt,
He's found in Armour, fears no ſtab nor ſcar,
During the manage of his holy War;
He knows this is well doing, is not tir'd,
In hopes his warfare will be ſoon expir'd,
His youthfull Time he now ſeeks to redeem,
Which he found loſt in his, and Gods eſteem;
With wickedneſs reſolves he to contend;
Till God ſhall bring his life unto an end,
Which times he knows ſhall gain ſo great renown,
God will himſelf reward him with a Crown.
2 His carriage to himſelf we ſaw, would ſee,
What yet might to the world, his carriage be,

1 *His deſcency towards himſelf.*
2 *His carriage towards the World.*

Within

Within the world he Circumſpectly walks,
With whom herein converſe's wiſely talks.
He views the world which is by him forgot,
And ſeems to uſe it, as if us'd it not,
Himſelf he faſhions not, nor will he frame;
Like to the world becauſe he ſhun's the ſame;
Nor with the cares thereof will he like ſome,
That are unwiſe, be likewiſe overcome,
Nor lay up treaſure on the Earth where ruſt;
And moth corrupt mens riches unto duſt,
Content he's with the tallent, God him gave;
For to maintain his life this ſide the grave;
He meddles with no buſineſs but his own,
For he would not a meddling Fool be known,
During his life in this world all his care;
Is how for life Eternal to prepare,
To God, to Man, himſelf, the world, thus I
In brief have writ the Chriſtians Hiſtory,
Which may all ever practice till they die.

SUBJECT XI.

A Discovery of the Faithful and devout Christians, Quality, and Conversation.

A Christian by belief, those things obtains,
Promis'd in Time, and after Time remains.

DEad was this man that's now alive,
His death from *Adam* did derive,
In *Adams* sin he lay as dead,
Till Christ awak'd his drowsy head.

No sooner did this man awake,
But presently he does forsake
His bed of sin, wherein he lay,
And to the Temple goes to pray.

1 The gesture of the Christian man,
Is like that of the Publican;
Who thinks himself to be so base,
Not worthy there, of the worst place.

* *The Christian resembles the Publican.*

He

He villifies himself, that he
The chief of sinners thinks to be,
And seriously will it confess;
Christ is alone his Righteousness.

He's meek in Spirit, and is Poor,
Therefore will pray hard by the door;
T'approach the Altar, fears affront,
Till he does pennance at the Font.

There falling down upon his knee,
O Lord be merciful to me,
A sinner prayes, 'tis not deny'd,
And by this prayer is Justifi'd.

Now since his Maker made him just,
In his Redeemer put's his trust;
To whom he bears an upright heart,
Till death his Soul and body part.

He's now alive, and dead to sin,
When the dull world, lies dead therein,
But he while living lives to God,
And fears his wrath, to shun his rod.

1 He'l not be found that fruitleſs Elf,
Like many one lives to himſelf;
By him ſhall Chriſt be glorifi'd,
To him will live, for whom he dy'd.
1 *He will not bring forth Fruit to himſelf.*

2 In every ſtate to be content,
He learn'd all dangers to prevent,
The Chriſtian can for truth relate;
He has content in every ſtate.
2 *He hath content in every ſtate.*

3 He nothing has yet does poſſeſs
All things, becauſe Chriſts Righteouſneſs:
And ſhould he not poſſeſs the ſame,
He all things elſe would (nothing) name.
3 *He has nothing yet poſſeſſes all things.*

He ſeems to ſorrow, and to joy,
Enjoys both comfort, and annoy,
He's like a Ship by waves that's toſt;
Somtimes all his Intents are croſt,

He's oft caſt down like one forgot,
And yet we find him Periſh not;

Likewiſe

Sometimes to fall God gives him ſcope:
To riſe again by Faith and Hope.

Likewiſe he ſeems for to decay,
Yet is renew'd that very day;
So that no man on Earth can know,
The Chriſtian's ſtate by outward ſhow.

He's poor, but rich can many make,
That of his Councel will partake,
Whoſe Treaſure's there; where is his bliſs;
In Heaven's Kingdom, not in this.

One that's in darkneſs to our ſight,
But in this darkneſs find's the light;
'Tis he of whom the Scripture ſaith,
He lives by Bread, but more by Faith.

One will converſe on Earth in love,
While's Converſation is above.
His Treaſure's there, where is his heart;
We have him hear but in part.

1 His life is hid with Chriſt in God,
Who when chaſtis'd, will kiſs the Rod;

1 *His life is hid with Chriſt in God.*

The Christian life I thus descry,
To be a hidden mistery.

He is but weak, yet has the might ;
To do all things in others sight,
For Christ upholds him by his hand,
And gives the Christian Strength to stand.

But what he doth through Christ his strength,
Shall to Gods glory tend at length ;
For he would not enjoy the same,
Unless to glorifie Gods name.

He knows that God alone did give
Unto him life, thereby to live ;
And if to live, to live aright,
He of a truth find's Gods delight,

The Christian man to none does wrong,
Yet meets somtimes an envious tongue ;
The noise of which does him annoy,
Least God should justly it destroy.

1 He knows no weapon prosper shall,
'Gainst him that's form'd, nor cause his thrall.

1 *No weapon form'd against him shall prosper.*

His

His life with Chriſt in God is hid,
To malice can defyance bid.

Yet would with mercy be involv'd,
Therefore deſires to be diſſolv'd,
That he a Manſion might obtain,
For aye in Heaven to remain.

Where now I am reſolv'd to leave,
Him whom the world could not deceive;
An Heir of glory he was born,
And therefore held the world in ſcorn.

Though he at firſt was born in ſin,
And for a time lay dead therein;
His Second or new birth to grace,
Gave him true glory to embrace.

No doubt he now this happineſs,
In Heaven's Kingdom does poſſeſs;
Which may all Chriſtian men partake,
With him for Chriſt our Saviours ſake.

Subject XII.

Supremacy and ſubordination conſidered, both as to the legality of Soveraignty and the loyalty of Subjection, from the impartiality of our Saviours expreſſion to the Jews, concerning the Tribute Money in *Mat.* 22. 21. *Render therefore unto* Cæſar, *the things which are* Cæſars, *and unto God the things that are Gods.*

Kings in their Kingdoms, God do repreſent
They're Potentates, next God Omnipotent.

WHo to the Crown of glory will be true, (due
Muſt give God's Crown & *Cæſars* Crown their
Our Saviour Chriſt inform'd us there are things,
Pertain to God, and appertain to Kings.

As

As fear and honour, both which do relate
To God himſelf, and to the Kings Eſtate;
Kings Gods Vice-gerents are, he them inthron'd
Becauſe as his their power ſhould be own'd,
'Twas God alone theſe powers did ordain;
Whoſe cauſe as lawful Subjects ſhould maintain,
Since God ordain'd the King, thus to controul;
Be Subject then to him let every ſoul,
Who dare diſpute this Power do but plod,
How to reſiſt the ordinance of God,
Who thus reſolve, the Scriptures ſay, ſhall gain
Damnation: a juſt Penſion for their pain;(preſs
The thoughts hereof methinks ſhould much ſup-
Sedition and Rebellions wickedneſs;
All Subjects of their errors ſhould convince,
To fear their God, and reverence their Prince;
Factious Rebellion of a truth has bin,
Found in effect to be a witchcraft, ſin,
A ſin in Royal crimſon deeply dy'd,
An evil of that nature 'tis deny'd,
None ſave the ſame makes man a Regicide.
Curſt his intent that wickedly will Arm,
Himſelf to do the Lords Anointed harm,

By

Kings are ordain'd theſe factious men to aw,
By Regal juſtice, and the Kingdoms Law.
I ſay their Regal power in a word,
Is not in vain to bear the Kingdoms Sword;
Which to the evil vengeance ſhould afford.
As for the Sword 'tis clearly underſtood,
To terrifie the bad, and not the good;
Since thus deſign'd then is it not a ſhame,
To ſee the Subjects quarrel at the ſame,
As heretofore did *Englands* regal Foes, (depoſe.
Who King, from Kingdom, Crown, and Head
1 That unexpected *Englands* Monarchy,
Was Metamorphos'd to Democracy;
And Govern'd by uſurping Tiranny,
Which Government we found, not long remain,
Till God reſtor'd our Kingdom's King again,
He who exil'd was from his regal Throne,
Return'd to the enjoyment of his own.
Thus God himſelf did all his foes withſtand,
Brought home in Peace; the regend of our Land.
The Kingdom, ſubject made to his command.

1 *Monarchy metamorphoſed to Democracy.*

No

No doubt but Gods deliverance in this thing,
Should caution men for to obey the King.
1 And unto those obedience to deny,
That are Usurpers of Authority, (down
God thrones the King, when Rebels take him
Confusion wracks the Kingdom with the Crown
Peace is disturb, scarce one shall stand in aw,
But Plead their will, and conscience is their Law,
Too true our late experience this hath found,
When Treachery and Treason did abound;
Till furious rage and cruel worth accurst,
Did without mercy murther *Charles* the First;
God grant our *Charles* the Second long to Reign,
In peace the true Religion to maintain;
Make those his friends that were before his foes,
Whose wilfulness his Power did oppose,
And if Gods pleasure, may he rectifie,
Our Nonconformists, with conformity;
That Union and Communion may be found,
Unto the glory of our God redound,
Till all with glory shall of God be Crown'd.

1 *Obedience deniable to the usurpers of Authority.*

Preserve

Preſerve this Kingdom, bleſs the Church and State,
Increaſe our Love, and nullifie our hate;
Vouchſafe that all who ſhall ſucceed the place
Of *Charles* the Second, may his Faith embrace;
The Faith great *Charles* maintains, may more de-(fend
Until the world, and Generations End.

SUB-

SUBJECT XIII.

Tribute and Cuſtom are commanded by God, to be rendred the Miniſters of Chriſt, becauſe their due, as well as their Lawfull Magiſtrates obſerved from *Rom.* 13. verſ. 6. 7. *For this caſe pay your Tribute alſo: for they are Gods Miniſters, attending continually upon this very thing.*

Render therefore to all their dues, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour.

God doth allow a Tribute to this end,
Thoſe to maintain, his Altar that attend.

GOd this commands, therefore muſt be his will
What he commands all ſhould ſeek to fulfill
Who his commands neglect, no doubt do ill.

The

The reaſon why it is, becauſe that he
Made theſe commands, and them obſerv'd to be:
In brief, you ſee the queſtion thus reply'd,
Where Tribute's due it muſt not be deny'd;
And God thereby is alſo glorifi'd.
1 To Miniſters God would have all be true,
In paying Cuſtom, where the Cuſtom's due,
Fear to whom fear, and honour to the ſame,
Where honour's due, this gain's an honeſt name
And ſhelters man from ſpite, contempt & ſhame.
And from all ſcandalls, will a man releaſe,
Make him belov'd, and then ſhall live in peace;
Of Tenths and Tithes the Preacher muſt partake,
Gods laws allow it, and for conſcience-ſake;
Then thoſe that ſcruple payment needs muſt err
Felloniouſly they rob the Miniſter,
Not him conſider as Gods Meſſenger.
Diſhonour God that gave it to maintain,
The Preacher as his Payment for his pain;
Them to defraud no doubt our God will Ire,
The labourer is worthy of his hire,
And God his due, will at our hands require;

1 *Miniſters ought to be paid their Tribute.*

O let us not detain the Preachers mite,
Since Gods commands, confirms the ſame his right,
But with his Tribute freely to impart,
To him as his (not ours) with all our heart,
For he takes pains and ſo 'tis his deſert.
So Honour to whom Honour, every thing,
Commanded from the Beggar, to the King,
As loving Subjects, then God will us own,
Both to this Crown, and that of Heavens throne
And ſhall adopt us children of his own.
Implore we then his grace to live thereby,
While here on Earth in Love and Amity;
Endeavoring and daring to be true,
And to our power render all their due,
Pleaſing our God, and bearing right regard
To his commands, that will us ſure reward:

Subject XIV.

Gods love to mankind, and the Terms of of Salvation, consider'd, from John 3. 16. *God so loved the World; that he gave his onely begotten Son: that whosoever believeth in him should not perish, but have everlasting life.*

Man sin'd, Hell gain'd, and Heaven was his loss,
Christ to save men from Hell: dy'd on the Cross.

GOds goodness did behold mans wretch'd case
Since *Adams* fall in sin, and void of grace,
This mov'd his mercy to commiserate,
Poor mans condition, in so curst a state,
When welt'ring in his blood, through sin he lay,
Gods bowels yearn'd, that he consults a way,
For his salvation that so vile did seem,
In his pure eyes and how him to redeem;
From that so base a case in Gods esteem.

The

The means whereby he mans redemption wrought
Was by his death, mans life, that dearly bought,
And that was God himſelf becoming man,
Who made Eternity, to ſeem a ſpan;
For God incarnate did himſelf behave,
As man [excepting ſin] unto the grave,
Whoſe ſinleſs nature, never did deprave;
Chriſt was his name, to death was crucifi'd
Upon a croſs, and thus as man he dy'd,
To ſave believers that in him abide,
By vertue of whoſe death, men life obtain,
Chriſt bore the loſs, and man enjoy'd the gain,
He ſuffer'd torments he endur'd the grief,
And ſacrific'd himſelf, for our relief,
Betwixt two malefactors, as a thief.
The way, the truth; the life, he ſince was found
By thoſe believers, ſin their ſouls did wound,
In him all theſe find mercy to abound.
We all things have in Chriſt, and Chriſt is all,
And every thing, to thoſe on him that call,
For inſtance, when our ſins, our Soul make ſick,
Phyſitian-like does ſearch us to the quick,
By lancing our corrnptions, ſo that we,
From ſinful Ulcers are by him ſet free;

He pow'rs the Oil and Balm in every wound
Of ſin ſick ſouls, to cure and make them ſound,
And now no more mans duty than belief
In Chriſt, repenting all his ſins with grief;
And when this ſervice is perform'd, then he
Shall to his Maſters joy admitted be;
Will ſeem to God without a ſpot of ſin,
As not defil'd by *Adams* Origin,
Chriſts blood and his repentant tears did flow,
To waſh his Leproſie, as white as Snow,
His crimſon crimes, no more their redneſs ſhow.

Su B-

SUBJECT XV.

A Mediation on *Eſay* the 55. verſ. 6.
Seek the Lord while he may be found, call upon him while he is near.

In ſeeking God, by Prayer Invoke his Name,
And when he's found O man extoll the ſame.

INquire, my ſoul, ſearch earneſtly, and ſeek
For him who is moſt mighty, and moſt meek;
Uſe all the means thou canſt till thou doſt find
Who is moſt mighty, and moſt meek, moſt kind.
Purſue thy ſearch, and doubtleſs thou ſhalt ſee,
Who's mighty moſt, moſt meek, moſt kind to thee.
And when thou ſhalt this truth experience,
'Twill quit thee of thy fear and diffidence;
By framing in thy heart a larger ſcope,
For faith to Act, than was requir'd by hope,

Faith is that powerful grace whereby the ſoul,
Do's over all deſpondencies controul,
And does its ſelf upon Chriſts merits roul.
But hope is oft aſſaulted by deſpair,
Somtimes dejections does poor hope impare,
Yet 'tis renew'd again by fervent prayer,
Faith joyn'd to hope, or hope in Faith to reſt;
Are buckler's of ſuch Armour-bearers breſt,
Theſe fortifie his courage, ſo that he
Will conquer, more than conqueror, ſhall be.
Whereas if he had neither of theſe twain,
Nor faith, nor hope, no conqueſt could he gain,
But *Eſau*-like, the Lord his God might ſeek,
With cares and fears, and tears, upon his cheek,
And yet in ſearching, not find him at all,
Or finding of him in effectuall,
Becauſe that love the beſt Grace of theſe three
Within his Boſom is not found to be
Where is true hope, O there true Faith begins,
For love to cover multitnde of ſins,
This hope to no man does create a ſhame,
But rather renders credit to his name,
Then ceaſe we not to ſeek God virtually,
Till ſound through faith and hope, and charty.

This

This is the day of grace wherein he ought,
For to be found, and by his Servants ſought,
Now is the accepted time, when this is paſt,
No ſearch for him, no finding him at laſt,
Seek God my ſoul, whilſt thou canſt not him ſee,
Leaſt when he's ſeen he'l not be found of thee,
Seek him by hope, and thou ſhalt find him near,
By Faith this day of grace, though he appear
Not to the eye of ſenſe, to ſee him clear;
All ſhall behold him at the Judgement day,
But thoſe far off, his Laws did diſobey,
And others near, to ſave their ſouls for aye;
If that we would not ſeek the Lord in vain,
We muſt ſeek him in Truth once, and again;
Yea often-times, or rather conſtantly,
Till with his preſence he our ſouls ſupply,
Let us not ſeek an other thing to find,
Inſtead of God; but God whom we deſign'd,
Nor any thing beſides God wiſh in heart,
Nor yet for any thing from God depart,
And ſince that God is neer; this day of grace,
Then let us ſeek the preſence of his face,

With right regard to him, and reverence,
Declining not this search dy deligence,
In Truth and Love then, let us seek God ever;
Until we find him, and when found let's never
Cleave unto what from him, our souls may sever.

SUB-

SUBJECT XVI.

A Contemplation on *Job* 20. verſ. 5. *The triumphing of the wicked is ſhort, the joy of a Hypocrite is but for a moment.*

An Hypocrite is not within devout,
All his Devotion's viſible without,

LO how he Tirumphs, now puſt up with pride
Whoſe time is as uncertain as the Tide,
One day unto his dayes he cannot borrow,
To day he Triumphs, tumbles down to morrow;
From goodneſs and from virtue he will vary,
Although he knows his time, but momentary,
Thus then his Character to amplifie,
This is the Hyprocrites Hypocriſie,
'Tis ſaid of Hyprocrites, their Congregation;
Shall be deſtroy'd by certain deſolation,
Good reaſon why? the juſt is more in danger,
Of him although his neighbour than a ſtranger,

For

For with his mouth he flatters and diſſembles,
And in this caſe the Devil he reſembles;
The Scripture tells us they have a leaven,
Of which we muſt beware, or forfeit Heaven,
They heap and treaſure wrath againſt that day,
When God his wrath will on their wrath diſplay.
They in their youth do die, their life is found,
To be amongſt the unclean, and unſound;
The Hypocrites cannot thoſe things approve,
Which they themſelves profeſs, nor can them love
What they in words pretend for to maintain,
The ſame they in their practice do disdain;
Which makes their guilt the more, becauſe here-
They make pretenſions unto Piety, (by
Thus ſeem what they are not unto mans eye.
And yet they hope to have a good repute,
Although their works their words all times con-
1 May we endeavour rather as we ought (ſute
For to be Holy, than be Holy thought,
What profit is it, if to men we ſeem,
To be what we are not, in Gods eſteem?

1 *Man ought to be really Holy, and not ſo thought of.*

This

This is debaſing of mans nature more,
Than was the baſeneſs of it ſelf before,
To counterfeit true holineſs no doubt,
Is as unholy as to be without.

SUBJECT XVII.

A Reflection on *Eccleſiaſtes* Chap. 7 verſ. 4. *The heart of the wiſe man is in the houſe of mourning, but the heart of fools is in the houſe of mirth.*

Mirth is a feaſt, and Fools thereon do feed,
Mourning a faſt, the Wiſe do find of need.

THe wiſe mans heart is in the houſe of ſadneſs,
The unwiſe mans, is in the houſe of gladneſs,
There is his heart becauſe there is his treaſure,
Of Avarice, Luſt, Luxury and Pleaſure;
His wonted wantoneſs, delight and laughter,
Seem but to feed him, for the day of ſlaughter,
Wiſe

Wiſe *Solomon*, once ſaid in ſober ſadneſs,
Of laughter, that it was but meerly madneſs,
And as for mirth, gave this narration of it,
That it is vain, what doth a vain thing profit,
The heart in laughter is through ſorrow troubl'd
And thus is mirth with heavineſs redoubl'd;
Pleaſure is but an Airy inclination,
To ſome unlawful objects acceptation;
What from a mind corrupted is productive,
Allur'd with ſweetneſs, ſinful and deſtructive,
Who moſt delight in ſin, find moſt conviction,
Both of the weight, and burden of affliction;
How great therefore muſt be thoſe perſons folly.
Who do defie all dangers to be Jolly,
He that in ſin till death makes perſeverance,
Shall at the Judgement, pay for his appearance,
When ſinful pleaſures vaniſh, guilt remains,
And puniſhment Eternal is the gains,
But ſacred pleaſures, never will anoy,
They are fore-runners of Eternal Joy,
Such as the pleaſure is, ſuch is the Pay,
If good, 'tis weal if bad then wo for aye;
God grant us all thoſe joyes reſerv'd in ſtore,
At his right hand, remaining evermore.

SUB-

SUBJECT XVIII.

A Reflection on *Pſal.* 49. verſ. 20. *Man that is born in honour: and underſtandeth not, is like the Beaſts that Periſh.*

Men highly born; that is of a noble Birth,
And void of Knowledge, are as Beaſts on Earth.

WHat's mans high birth, and to be nobly born?
If Fooliſh, he's the object of mens ſcorn,
A Noble man of underſtanding void,
Is man Ignoble, nere true worth enjoy'd;
Honour cannot adorn him in the leaſt,
Whom indiſcretion renders like a Beaſt,
Vain are his vaunting thoughts whoſe arrogance
Prompts him, 'tis wiſdom when vile ignorance,
Pride and ambition, are thoſe captious Schools,
Or Univerſities of perverſe Fools;
Theſe nurſeries teach many to enquire
Their own demerits, their deſerts t'admire;

For

For men to search their glory is not found,
To be their glory, nor thereby renown'd,
Who dive's within himself to know his worth,
Should be asham'd to tell, or bring it forth,
What is mans right as man, but what's within
The root and branch of every blooming sin,
All other things in every man alive,
Are not their own but God's from him derive,
May no man glory in himself nor boast,
Of man, but God, and by the Holy Ghost,
May not the wise man in his wisdom joy,
Least God that wise mans wisdom should destroy,
May not the mighty man rejoyce in might,
Least justly justice should his joy requite;
May not the rich man glory in his wealth;
Least that he lose his riches and his health;
But may all glory thus with one accord,
That they do know and understand the Lord;
May no man be desirous of vain glory,
It is a sin, for sin men should be sorry:
The worlds vain glory is a sweet deceat,
A labout that's unfruitful; or meer cheat,
A fear which is perpetuall, a slavery,
A danger in a counterfeited bravery,

Most

Moſt void of providence, when it began,
Without repentance finiſh'd oft by man,
He that deſires true honour to obtain,
Let him deſpiſe it, and 'twill be his gain,
Who honour ſlights as triviall that man ſhall
Without diſpute be honored of all,
He that makes tranſcient honour the reward,
Of his good works, has God in ſmall regard,
He that will glory, but not in Gods name,
'Tis fear'd God will his glory turn to ſhame,
Remember then O man, all men among,
Thou art a Brother to the dirt and dung,
When as ambition pride and luſt ſway thee,
Conſider then thy ſhameful Pedigree;
Be humble, and humility ſhall raiſe,
A Pyramide of fame unto thy praiſe,
And men ſhall find the truth of this ſhort ſtory,
In thy tranſlation hence, from Grace to Glory.

SUBJECT XIX.

An observation from *Proverbs* 22. vers. 22. 23. *Rob not the Poor beeause he is Poor, neither oppress the afflicted in the Gate, for the Lord wil plead their cause, and spoil the Soul of them, that have spoiled him.*

I fear that man who plunder will the poor,
Robs Christ, and 'gainst his soul shuts Heavens door.

ROb not the Poor because his poverty
Requires thy pity, not thy Robbery;
Beware least thou his little should'st make less,
In doing thus thou do'st unrighteousness.
Oppress not thou the needy man, least he
By Innocence, Incures a curse on thee,
God pleads his cause whose judgement will recoil
Upon their Souls, the indigent that spoil,

We

We by our Nationall unrighteouſneſs,
Do rob the poor, and daily them oppreſs.
'Tis Fellony to keep the poor mans right
From him, when God allot's it in our might,
There is an overplus for him deſign'd,
In Bags, and Barns, and Grainaries confin'd;
The poor's revenews God gave men in truſt,
On this condition not to mould nor ruſt;
Appointing diſtributions to the poor,
According as he ſhould increaſe mans ſtore,
And to encourage men, this truth them told,
That gives in love, receives an hundred fold,
No reaſon Charity ſhould be ſo could.
Then let us not who can, withhold the hand,
But be obedient unto Gods command;
'Tis he who paſt his word to ſee us paid,
And ſhall we give as of returns, afraid.
No, let us not, may Faith enlarge each heart,
With what's the Portion of the Poor impart
He gives as much, who gives the widows Mite;
As if he gave all Treaſures in Gods ſight,
And thus 'tis better, than receive, to give
Unto the Poor, although we poorly live.

Of Fatherless and Widows God takes care,
To do these violence, let men beware:
Likewise the stranger not born in our land,
Should be maintain'd sayes love, and Gods com-
There is a way for men to pay respect, (mand
To these poor objects, yet not to neglect
The due regards, which to our selves belong,
For else these objects, or our selves we wrong;
Perhaps by giving more than what we can,
Or less than ought unto the needy man,
The surest way is first to mind our store,
Then ope our Gate, and give unto the Poor,
He that is mercileſs, and not inclin'd
To others, shall from God no mercy find;
But he that's merciful, by him has found,
Mercy from God, compassion to abound,
Such gives the Poor with joy, and will impart
Of his increase to those with all his heart.
But he dishonours God, who will not lend
To him his coyn, nor be the poor mans Friend,
He gains that gives unto the needy man,
That gives him not, shall lose, do what he can.

SUB-

SUBJECT XX.

An extraction from *Eſay* 5. verſ. 11. *Wo be to them that riſe up early in the Morning to follow ſtrong drink, that continue till night untill, Wine enflame them.*

When men o're-charge themſelves, with drink or
They are transform'd ſo bruitiſh as the ſwine. (Wine

THere are that take delight to Bib, but know;
To drink, & Wine there does pertain a wo
And 'tis to ſuch that in the Morning riſe,
To render *Bacchus* early ſacrifice,
Continuing till Wine do them enflame,
To pay their Homage unto *Bacchus* name,
Thus perſevering from the morning light,
Until the ſame is veil'd with ſable night,
Deſirous ſtill of more, in more delight.

There is a kind of Magick found in Wine,
It seems to mock, to laugh, to smile and whine;
And thus likewise strong drink is said to rage,
As challenging who would with it ingage;
* Which some attempt, & these hereby deceiv'd,
Are of five senses, all at once bereav'd.
For those then that will in the morning rise,
To follow these till night, they are unwise;
Th' Appostle twice this caution does repeat,
With him that is a Drunkard not to eat;
And *Solomon* in his Proverbiall Book,
Says, such companions should be quite forsook
'Cause God their conversation cannot brook;
Such are the qualities of Drink and Wine,
They will transform Men to the shape of Swine;
The Drunkard swallow's Glasses fill'd to th' brim
With Wine, and yet the Wine does swallow him,
God disregards him, Angels do him shun,
Men they deride him, as he's vice's Son;
Virtue declines him, thus he is betray'd,
Unto the Devil there's his wages paid,
Drunkeness the vice, of vices needs must be,
When mother of all evil stil'd is she,

* *Drunkenness bereav'd men of their senses.*

The

The matter of all mischief, and the Well,
Whose spring of vices takes its rise from Hell;
The trouble of the senses, and among
The rest, it is the tempest of the tongue;
A vice that much mens consciences do wrong.
What is it more I can of it descry,
Unless the Shipwrack of pure Chastity.
'Tis times consumption, and from this to vary,
It is a madness which is voluntary;
Corruption of good manners such a thing,
Where from no goodness but all evil spring,
That much discomfort to the Soul do bring;
The Body and the Soul it does annoy,
Distempers one the other will destroy,
Consider then, who will his strength afford;
To Wine that ever scorn'd to fear the Sword;
Who have as yet, I wish they may at length,
Reserve for God, and not for wine, their strength
Expell extravagance and so decline,
The superfluity of Drink and Wine,
These are the means to make mans life Divine.

SUBJECT XXI.

An obſervation from *Math.* 5. verſ. 33.
Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine Oaths.

To ſwear and forſwear, is a vice ſo baſe,
No ſin more ſinful, nor breeds more diſgrace.

THree ways there are whereby a man forſwear
Himſelf may doubtleſs, if he he does not fear;
Firſt ſwearing that which proveth falſe, and he
Himſelf foreknows the ſame moſt falſe to be,
Though God his thoughts, his words, & works
And ſecondly when ſwearing what is true (do ſee
Mean while in thoughts of falſehood to enſue.
And thirdly, ſwearing what proves but a lie,
The very time he holds its verity,
Which thing incurs the guilt of perjury.

1 *There are three ways whereby man may commit prejury.*

Of

Of theſe two former Oaths let men beware,
Abominable, and abſurd they are;
In conſcience Court, the third proves not a ſin,
One's cogitation conceives truth therein;
Which is the reall reaſon render'd, why
Man may ſwear falſe; and yet not ſwear falſe-ly,
Great is the danger then no doubt when man
To ſwear, and forſwear, doth the moſt he can,
In this he does defie God to the face;
Though more then half in Hell's condemn'd caſe,
To ſtile the ſwearer (man) almoſt is evil,
Becauſe he's worſe; in ſomethings than the Devil:
For inſtance, at Gods frowns the Devil trembles,
The ſwearer does not thus, he but diſſembles;
Yet of the ſwearer for to ſpeak the beſt,
He is a man the Devil has poſſeſt,
But leaſt ſome chide me for my willful railings,
I mean not thoſe who often have their failings;
Nor ſuch as ſwear, when lawfully requir'd,
But who preſume to ſwear, when not deſir'd;
And this I term the wilful common ſwearer;
Forewarn'd by God and men, yet is no fearer
To take the name of God in vain by Oath,
And by a curſe, or as ſomtimes by both.

Is such as horrid sin, not one can be
Without repentance; from its guilt set free;
Much more then when 'tis lightly took in vain.
Void of a curse, or Oath, yet guilt remain,
Swear not at all, sayes God to every one;
No not by Heaven, for it is Gods Throne;
Nor by the Earth to swear do thou accord;
Because it is the footstool of the Lord;
May mens communication be therefore;
Yea, and yea, nay, nay, and no more;
Yea, for truth to nullifie an Oath,
Nay, for deniall, there's the scence of both.
It's well God has forbidden man to swear,
Least that by custom man would not forbear;
Apt to mistake somtimes we are hereby,
And so incur the guilt of Perjury,
Which is a desperate Iniquity.
There's none can safely swear, but God, 'cause he
Is not deceiv'd, which mortal man may be,
'Tis best not t' swear at all, least by the same,
Men should attain facility of shame,
And to a custom from facility,
And from a custom into Perjury;

Who

Who often ſwears, ſomtimes forſwears no doubt
To ſhun the danger, men ſhould be devout;
Who gives the reins too much to's own tongue,
May chance his name & reputation wrong.
By ſpeaking that, which may create his ſhame,
And make him bluſh in ſilence for the ſame,
For Oaths and curſes paſt, may men repent,
'Twill make oaths guiltleſs, &may oaths prevent
This is moſt true, try this experiment.

SUB-

SUBJECT XIV.

On *Luke* 12. verſ. 47. 48. *And that Servant which knew his Lords Will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes.*

But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes.

That man who know's Gods will, dos't not, and he His will that knows not, theſe ſhall beaten be.

WHo knows Gods will, and does it diſ-regard
I find that many ſtripes are his reward,
That knows it not, yet renders God the wrong:
Again, I find few ſtripes to him belong,
How vain is't then for men, themſelves t' excuſe,
In either of theſe caſes God abuſe,

Who

Who knows, his Maſters will, and does it not
'Tis juſt that many ſtripes fall to his lot
That's Ignorant thereof, and will begin
To plead his Ignorance, that's found a ſin.
Then let none think, whoſe Ignorance abuſe
Their God, this ſin will others ſins excuſe.
Yet 'tis Gods will that man ſhould be ſo mild;
And Innocent as is the harmleſs child,
That is like theſe in malice, but what then!
In underſtanding would have all be men;
To know himſelf he would have all to learn,
And 'tis their ſhame, that cannot him diſcern.
Mens Ignorance excuſes, will deny,
When they exceed the days of Infancy,
Youth, Manhood, and old Age, if theſe neglect
To mind their God, how can he them protect,
That never cordially did him affect.
Juſtice muſt have its courſe, in the event,
On theſe no mercy crav'd, nor did repent;
Thus ſome mens underſtanding are ſo dim,
Tell them of God, and they care not for him,
If ſcriptures we peruſe the cauſe we find,
Is Ignorance, that makes their hearts ſo blind.

'Tis

'Tis good much to discern, and to live well,
Is found that good the other do excell;
In case that men, cannot them both attain,
True Piety e're wisdom let them gain,
Though without Knowledge, Piety seems vain.
The knowledge of all things, none happy makes,
Nor is he blest because of these Partakes,
A life Religious towards God 'tis this
That makes a man participate of Bliss:
Of all that may be known, that knowledge's best
Which makes us better, till of God we are blest;
And ignorance shall not excuse an elf,
Because that ignorance is sin it self;
Then 'tis his duty that doth know Gods will
As much as in him lies this to fulfill.
By his obedience to Gods pleasure still.
And 'tis his duty that knows not the mind
Of God to seek, untill the same he find;
Who loves not, that men alwayes should be blind.

Sub-

SUBJECT XXIII.

A Contemplation on *Math.* 6. verſ. 24.
Ye cannot ſerve God and Mammon.

Mammon's man's friend, but God's a greater one,
When God hates Mammon, let's love God alone.

WHo would ſerve God, muſt Mammon ſet a part
For he affects not mans divided heart.
My Son give me thy heart: God does require
The giver, to give him this gift entire;
For man has nothing worthy to beſtow
On God, ſave, this yet this to him does ow,
As very clear the ſacred Records ſhow.
God render'd this to man, that man might give,
The ſame to God, that gave him life to live;
Then ought it not on any thing be ſet,
Too much, leaſt it Gods goodneſs ſhould forget.
'Tis full of Avarice, does this expreſs,
By coveting more wealth, with greedineſs;

Tri-

Triangular's mans heart, the world is round,
Therefore to fill its Corners is not found,
God fram'd it such a thing, that no supply
Might satiate it, unless the Trinity,
Yet covets most those things it cannot gain,
Or must, could they be got, not long remain.
Then covet not fond man, from this abstain,
Man with all diligence should keep his heart,
That no temptations cause it to depart,
From God that made it such a wondrous thing,
From whence the Issues of mans life do spring;
Blessing and cursing, good and bad do flow
From this receptacle of weal or wo.
Blessing and good, when loving God entire;
Cursing and bad, when *Mammon* must desire.
Thus God and *Mammon* never will agree;
Therefore not lodg'd within one heart can be
No more than greatest, in the least degree,
God either all or none requires mans heart,
A Piece to *Mammon* he will not impart,
Since God therefore cannot be satisfi'd
Without it all, let *Mammon* be deni'd;
No doubt the *Mammonist* would give his wealth
To God, did God deprive him of his health.

Wealth

Wealth is but grief and trouble to enjoy,
When God the comfort does of health deſtroy,
Conſider this and let it be your care,
To make you friends that may of *Mammon* ſhare;
That when you fail, & when your health do ceaſe
They may receive you where's e'relaſting peace.
I mean all poor, blind, lame, ſick, weak, young, old,
Are *Mammons* friends, to feed & keep from cold;
Then harbour theſe they will you entertain,
To habitations that for aye remain,
Manſions of glory doubtleſs will reward,
Their Souls, who for Chriſts ſake the poor regard.
And Heavens Gates 'gainſt ſuch ſhall neer be (bar'd.

SUB-

SUBJECT XXIV.

A Pauſe upon *Proverbs* 11. 2. verſ. *When Pride cometh, then cometh ſhame, but with the lowly is wiſdom.*

When Pride approaches, ſtrife doth it attend;
From which humility will men defend.

IF ſhame's the deſtiny that will betide
Conceited man, what reaſon is for Pride?
Why may not this vain thing be ſet aſide?
Who would be haughty, arrogant, and proud,
Since God with ſhame this ſin does threat ſo loud.
What's loftineſs, or to aſpire the place
Of *Lucifer* when gaining but diſgrace,
Too oft experience teaches this to know,
Who pride exaults, Gods juſtice brings him low.
That's proud in heart, the Scripture will accord,
This mans Abomination to the Lord,

That's

That's arrogant, his juſtice will reject,
That's meek his grace and mercy will protect,
This is that truth, 'gainſt which none need except
By others harms, henceforth may men beware
Of Pride leaſt they in its deſtruction ſhare;
For pride it is an elevated thrall,
So ſure as it ſtands high, ſo ſure muſt fall,
Like to thoſe Angels that for this have fell;
From th' higheſt Heaven, to the loweſt Hell;
That pride themſelves thoſe doubtleſs God does hate
In this the Devil they do imitate;
If not remidi'd in a devilliſh ſtate;
Men fall moſt deſperate, when they do aſpire,
The higheſt pitch, they can themſelves admire;
The higher mens preſumption climb, they ſhall
Without diſpute the greater find their fall;
But for the lowly, humble, meek and wiſe,
When others fal', God fails not theſe to riſe,
They ſeem moſt lovely in his pureſt eyes:
Then of a Truth, to thoſe that lie moſt low,
To greater exaltation God will ſhow;
For he himſelf that humbles, ſhall embrace
Gods glory, that exalts himſelf, diſgrace.

Thus then you ſee as by a Touchſtone tri'd,
What are the Fruits, and the effects of pride;
It ſoares on high, and bears a lofty name,
But in the ſequel, nothing's found but ſhame
And that affect it moſt, are moſt too blame,
Then ſhun we pride becauſe a ſhamefull evil,
That hath its derivation from the Devil,
So baſe a thing is pride, wiſe men it know;
T' have brought the proud to want from want, to (wo.

A Spiritual Hymn, to the praiſe of God, who is Omnipotent, Omniſcient, and Omnipreſent,

---

Lord frame my tongue.
To ſing a Song.

O Could I ſing
To *Sions* King,
A Song that would him pleaſe;
No doubt but he
Would pity me,
And my griev'd heart ſoon eaſe.

Teach Lord, my King,
My tongue to ſing.

To God alone,
Beſides him none,
I'le make my moan, that he
May mercy take,
For his Sons ſake,
On ſuch a wretch as me.

I would thee praiſe,
My God alwayes.

I am defil'd,
Sin me beguil'd;
So wretched is my caſe;
Since *Adams fall,*
That I, and all
Gods Image did deface

May I begin,
Lord to hate Sin.

God did Create,
Man in a ſtate
Of bleſſedneſs at firſt;
In *Edens* land,
Plac'd him to ſtand,
Where he became accurſt.

O Lord do thee
From ſin me free.

In Paradice
Did Satan tice,

Man

Man to tranſgreſs Gods Laws,
Forbidden fruit,
There like a Brute,
Accepts, his ſin's the cauſe.

Lord, from the Devil
Sprang all evil.

Man did rebell,
Deſerved Hell;
But God to help mans need,
Procur'd a Friend;
Should man defend,
Of *Adams* womans ſeed,

Gods love deſcends,
Chriſt makes amends.

O! here is news,
Let none refuſe,
The meſſage that is ſent,
Mans Saviour's found,
May praiſe redound,
To God Omnipotent.

God from above,
Shew'd men his love.

(*Meſſiah*) bleſt,
Gave man kind reſt,
By reſtleſs agonies
Man to reſtore,
Gods wrath Chriſt bore,
And on a Croſs he dies.

Chriſt on the Croſs
Repair'd our loſs.

Joy to all men,
Abounded when
Their Saviour Chriſt was born,
The Angels prais'd
Their God that rais'd
A King whoſe Crown was thorn.

An Angels voice
Made th' Earth rejoyce.

Glory above,
And on Earth love;

This

This Song did Angels ſing,
With one accord
Unto the Lord;
And Chriſt their new born King.

Glad tidings came
With Chriſt his name.

Chriſt dy'd for thoſe
That were his foes,
This was exceeding love;
Which far excells
All paralells,
Men in compaſſion move.

For's foes Chriſt dy'd,
None ſo beſide.

God him commends
That loves his friends;
And with his friends his foes,
Though ſuch as he,
may chance to be:
Not many are of thoſe

Man will deny,
For's Friend to die.

Man for ſome end
Affects his friend,
This I have ſeen moſt plain,
His love is ſet,
In hopes to get
Some benefit or gain.

Save God above,
Few have true love.

Love is a cheat,
Or meer deceat,
As now a dayes 'tis us'd,
This but in part
's lodg'd in the hear;
Which makes it thus confus'd.

Love oft-times skips
From heart to lips.

Gods ſeeing eye
's ubiquity.

And

And his omiſcience can,
know by his might
And preſent ſight
The Inward thoughts of man.

God mans intent
Knows, and how bent.

Thrice bleſſed then
Be God of men,
O Praiſed be his name,
For evermore,
Let's him adore
That ſees and knows our frame.

Amen ſay I
Eternally.

Divine

Divine Ejaculations, or Pious breathings.

O Lord prepare my Soul to seek
Thy self, and make my Spirit meek.

O Thou preserver of mankind,
May through thy grace; my heart,
Will, Conscience, Spirit, Soul, and mind,
From what's impure depart,

Lord cleanse my heart, and make it thine,
Then without doubt thou wilt be mine.

O rectifie each faculty,
That to my Soul pertains;
And every member bodily
Redress from sinful stains.

O shew some token Lord on me,
That I am wash'd from sin by the.

That in thy sight as Innocent,
And sinless I appear;
Possessing mercy to prevent;
The Judgement drawing near.

My

My Soul being freed from ſin, I ſay
Will make me joy at Judgement day.

Becauſe that then all works of men,
To Triall ſhall be brought;
As acted, how, and where, and when,
Both good and bad they wrought.

All works I did, Dooms-day ſhall try;
Lord pardon my iniquity.

There to receive their recompence,
And ſtipend of reward,
According as with Reverence,
To God they had regard.

If my good works out-poiſe my bad,
O this will make my conſcience glad.

They that obediently did ſerve
The Lord, in Heaven ſhall dwell;
That diſobediently did ſwerve
From God, ſhall go to Hell.

If that my evil works out-weigh
My good, I am undone for aye.

The significations of the word World, in Scripture.

A formed world, deform'd, reform'd again,
I find a truth, Scriptural proofs maintain;
Form'd first of God, deform'd through Satan next
Reform'd through Christ, this tenet proves the text
Form'd free from blame, deform'd through shame
Reform'd from faults, as if they'd never bin. (& sin,

On the words Exploration, Deploration, Implo-ration.

Explore, Deplore, Implore, these words contain
Three certain grounds which proves the Christians
First Exploration, to search out his crimes; (gain:
Next deploration; these bewail betimes.
Then Imploration, to invoke, or call
On God for absolution from them all.

On the words Easeless, Endless and Remediless.

Easeless and Endless, and Remediless
Are Hells amazing Torments to possess;
Easeless, because no respite of the grief;
Endless, in that no period for relief;

Remediless

Remedileſs, 'cauſe ſinners would not turn
From ſin, for which they choſe for aye to burn.

On Faith, Hope and Charity.

Faith, Hope and Charity, three Virtues are
So tranſcendental, none with theſe compare;
Faith flies to Heaven by Cæleſtial wings;
Hope waits till Faith from thence ſome comfort brings,
But Charity both Faith and Hope excels;
Man's Heav'n on Earth, is love, wherein God dwels.

On God, the King, and the Church.

God and the King to rule the Church agree,
Though th' King bear rule, God rules the King & ſhe;
Firſt God inclines the King to rectifie
The Church-deformers with Conformity;
The Church enjoyes her union by this thing,
From that Communion, of God, and the King.

On the Perſonality of God, to wit, Father, Son and Holy Ghoſt.

The Father, Son and Holy Ghoſt, all three
To make man in Gods Image, did agree;

The

The Father did command the Son Create,
The Holy Ghost this Image animate;
Thus man was made next Angels in degree
By God, that's Three in One, and One in Three.

Though God afflicts man for evil, yet Gods afflictions to man are not evil.

The evils of chastisements, truly are
No evils, nor with Evil things compare,
For from the chiefest good, even God, they flow,
Lead to the chiefest good, this God to know;
And in the chiefest good likewise are found,
Even Jesus Christ abundantly t'abound.

Sometimes God will not hear, nor regard the Prayers of his own Servants.

The Lord will not bow down his sacred Ear;
Nor will the Prayers of his own Servants hear
When they ask, either things in nature bad,
Not good for them, nor by them to be had;
Or things right good for some malignant ends,
Such gifts as these bestow, God ne're intends;
The Scriptures say according to his will,
So should we pray, if God our prayers fulfill.

On

On Matthew 6. 33. *But ſeek ye firſt the Kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.*

GodsKingdoms and his righteouſneſs theſe ought,
The very firſt things in mans life be ſought,
Firſt, in each day of mans mortallity,
Firſt in each buſineſs of each day, and why?
'Tis Gods command that theſe ſhould be the prime
Of all mans enterpriſes during time.

On the word Amen, and its ſignification.

Amen, this word may mortall men admire,
Amen's a witneſs, and Amen's deſire;
Amen's a Truth that never will decay,
Amen concludes Petitions when we pray;
Amen procures Gods bleſſing or his Ban,
Amen ſhall Seal the wo, or weal of man.

Happineſs will be his Portion, that truely fears and ſerves God.

O happy he that ſerves his God in truth,
Thrice happy he ſo ſerves him from youth,

Un-

Unhappy he that happens happileſs,
For hapning ſhort of this ſure happineſs.

On Servitude and Freedom.

Thrice happy he from Servitude that's free'd,
Yet what is Freedom if not free indeed;
The freeſt Freedom's to be free with them,
By a new Birth of new *Jeruſalem.*

The dayes of the mightieſt Monarch on Earth, are but the dayes of a mortall man, hence I inferred an obſervation from the Temporality of the Popes Holineſs.

The Pope his Period has, the mightieſt man,
Dame natures date, Points him his mortall ſpan,
And when his ſpan's expir'd, what is the Pope
More than the meaneſt, beyond natures ſcope.
The mightieſt and the meaneſt thus you ſee,
Though not in Earth, yet in Earths womb agree.

On the Righteouſneſs of man in Chriſt.

I am Unrighteous, but my Righteouſneſs,
In Eſtimation is of worth no leſs
Than beſt deſerving Honour and Reward,
If Righteouſly I Righteouſneſs regard,
When as not right in raged Righteouſneſs,
Then am I Righteous in a righter dreſs.

Of Death either in Sin, to Sin, or for Sin.

I have been dead, but am a live again;
Yet needs muſt die, or elſe in death remain;
For would I live, and not deſire to die,
My doom were death to all Eternity,
Both death and life I highly do eſteem;
Though this to ſome a Paradox may ſeem,

Of mans Birth, Death and Buriall, as naturally and Spiritually conſidered,

Twice born, twice dead, twice buried woud I be,
The living, dying death, of death to flee;
One birth, one death, one buriall common are,
In two of each I hope to have my ſhare;

Twice born to live is man, once born to die,
The life or death, that dures Eternally.

On *Geneſis* the 31. ver 5,

And Jacob *ſware by the fear of his Father* Iſack, (viz,) *The God of his Father* Iſaac.

I am afraid becauſe I dread to bear
What's Pertinent unto my cauſe of fear;
I fear my fear, yet not, as though not true,
But leaſt I fear my fear, leſs than fears due,
My fear requires my fear at fears command;
Who fears a right, theſe fears ſhall underſtand.

On the words of David *in* Pſalm the 47. verſ. 8 *Awake up my glory; namely his tongue.*

Awake my glory, haſt to glorifie
Thy glorious glory in ſincerity;
That glories, and is glorying in my fear,
If fruits of glory plentiouſly I bear;
And glorifying cannot be deny'd,
Becauſe Gods glory mortals glorify'd.

Upon the expreſſion of the Prophet *Jeremiah Jer.* 15. 16. *Thy words were found, and I did eat them, and thy word was unto me the joy and rejoycing of my heart.*

By

By me thy words were found, who did them eat,
Internally the ſame oft to repeat;
And 'tis my hope with theſe not to depart,
The Joy and the rejoycing of my heart,
To me they are ſince I the ſame retain,
Within my Boſom as my greateſt gain,

THE CONCLUSION.

Thus far arriv'd my pious muſe, and I
Delighting Scripture verſe, to verſify;
'Tis pity then that I ſhould not peruſe,
And practice what's the precepts of my muſe,
For ſhe deſign'd, that all ſhe writ might tend,
Unto Gods glory e're ſhe made. —

AN END.

A Brief Alphabeticall Expoſitour, explaining the moſt difficult words, made uſe of in this Book.

This Table's Trivial in the Scholar's eye,
Yet ſerves the mean, and that want's, Memory.

A

A *Boade*	A dwelling place
Abound	To Increaſe
Abſolute	Perfect
Abſurd	Fooliſh
Abſtain	To forbear
Abiſs	A bottomleſs pit
Actuall	What is done or committed
Activate	To make active or lively
Admit	To allow of
Affect	To love
Affirm	To prove a thing true
Affabillity	Kindneſs or curteouſie
Allay	To over power a thing
Allure	To entice by love
Alphabeticall	Belonging to the 24 letters of the Alphabet
Ambitious	Deſirous of a thing
Amity	Love or Friendſhip
Ample	Full or large

Amplitude	Largeneſs
Angellick	The likeneſs of, or belonging to an Angel
Annoy	What offendeth one
Anthems	Divine verſes
Anticipate	To take place before another thing
Animate	To enliven or encourage
Applauſe	To clap hands in ones praiſe
Apology	What man ſpeaketh in his own behalf
Apprehend	To underſtand
Appellation	To give things their proper names
Approach	To draw near
Approvable	What may be liked of
Arrogance	Pride
Argue	To reaſon the caſe or hold an argument
Aſcribe	To impute or apply a thing to him that deſerves it.
Aſtrologick	Belonging to Aſtrology or the ſtudy of Stars
Aſſume	When one thing takes to its ſelf the nature of another
Aſſaulted	One that's follow'd with hatred
Attribute	To aſcribe or impute
Attraction	To draw unto
Atteſt	To witneſs a thing

Attempt	To aim at, or adventure on ſome notable thing
Author	The firſt that invents or maketh any thing
Augment	To make greater
Authentique	What is well eſteemed of
Avarice	Coveteouſneſs
Awe	Fear or dread

B

Baccus	A title given the God of wine
Ban	A curſe
Baſis	A foundation
Bereave	To deprive or leave one deſtitute of ſomthing
Benediction	A bleſſing
Bibbe	To drink often
Bliſs	Bleſſedneſs
Bounty	Goodneſs
Boundleſs	Without bounds or cloſure
Bottomleſs	Without a bottom
Brief	Little or ſhort
Breviate	A leſſer thing made of a greater
Brittiſh	Belonging to *Wales*, or *Britain*
Brittanick	The ſame as Britiſh
Bruits	Beaſts or Cattel

C

Candour	Courteſie

Canonized	One declar'd to be a Saint
Capable	Able
Capacity	Abillity
Captious	Fantastical or quareling at others words
Cardiganian	Belonging to the County of *Cardigan* (a thing
Caution	A watch-word to take heed of
Cælestial	Belonging to Heaven
Censorious	A person that finds faults when he cannot mend them
Characters	Names or descriptions
Charm	To delude or allure
Chaos	Confusion
Chastised	One corrected or afflicted
Christianis'd	One made a Christian
Circumference	A Circle or Compass
Circumstance	A space of time or an argument
Clemency	Mercy or gentleness
Cleave	To Close unto
Cogitation	A thought or thinking
Comprehend	To conceive in mind
Comprehensive	What may be received in the mind
Complacent	Delightful
Compil'd	What's fram'd or set together
Commiserate	To take pity
Communication	A partaking in talking
Competent	Convenient

Com-

Comprize	To contain or comprehend
Compoſing	Framing of a thing
Commentary'd	Notes made on Scriptures to explain their meaning
Condeſcention	To be humble or meek
Confer	To reaſon together
Confine	To limit or put in bounds
Confute	To diſprove one
Converſe	To diſcourſe
Controul	To bear rule or ſway
Converſation	Carriage or beheaviour
Connive	To wink at a fault
Conviction	Guiltineſs
Conjecture	To think or ſuppoſe
Conſiſt	To contain
Contempt	To diſpiſe
Contemplate	To mediate
Conſtitute	To appoint
Conſternation	Great fear or a mazement
Conſequence	What muſt needs follow a thing
Contemn	To hate or diſpiſe
Contenſion	Stife or debate
Crime	A fault
Critick	One highly learned in Books
Correſpondency	The agreement of things together
Cubit	Half a yard

Debaſe	To make baſe or vile
Decree	Gods Eternal purpoſe
Decline	To avoid or ſhift of a buſineſs
Deck	To adorn or make beautifull
Decorum	Decency or good order
Define	To deſcribe a thing
Defiled	Corrupted or made bad
Defy	To dare or challenge
Default	A fault or crime
Degenerate	To wax out of kind
Deity	The being of God or his Godhead
Dejection	A caſting of one down in diſpair
Delude	To deceive
Demonized	One made a Devil
Deprive	To take away a thing from one
Deplore	To lament
Deportment	Beheaviour
Derrivative	What is derived from a thing
Derogate	To take away
Deſcribe	To tell the manner of a thing
Deſcry	To ſhew a thing
Deſide	To put a caſe in order
Deſpite	To be ſpitefull
Diſpondency	A deſpairing
Deteſt	To loath or abhor
Determine	To appoint
Diffidence	Diſtruſt
Diſcern	To perceive

Diſdain	To ſhun a thing
Diſmal	Sad or heavy
Diſplay	To ſpread abroad
Diſpencible	To diſpence with a thing or make the beſt of it
Dubious	Doubtful or uncertain

E

Eccho	An anſwering voice (cauſe
Effect	What derives from another
Efficient	The firſt cauſe of others
Effuſion	A ſhedding abroad
Election	A making choice
Elevate	To lift up
Elfe	Properly a Fairy, but oft uſed for a Fool
Elizian	The Poets Paradice
Emanuel	God with us
Embelliſh	To make beautifull
Emblem	The ſhape of a thing
Eminent	High or Honourable
Encomium	A ſong made in ones praiſe
Enmity	Hatred or ſtrife
Enormous	Very wicked
Enſue	What followeth after a thing
Enterprize	Some great undertaking
Entire	Wholly or altogether
Epidemick	What is very catching

Epi-

Epilogues	Speeches made at the conclusion of some matters
Essential	What belongeth to the essence or first principle of a thing
Event	The end of a matter (much
Excess	Which exceedeth or is too
Exciſting	Remaining in being
Exemplar	An example
Expedient	Convenient or necessary
Expell	To drive away
Experimental	Full experience
Expire	To end or decay
Expiate	To pacifie or appease (thing
Explanation	Explaining or making clear a
Expose	To set forth or set a broad
Expositor	An explainer, or that makes plain
Extend	To stretch forth
Extensive	What is stretch'd forth
Extraction	A drawing out one thing from an other

F

Facility	Easiness
Faculty	Power or ability
Fallibility	A failing or deceiving
Fame	Good report
Fathomed	Deep waters or pits measured by a line and plumet

Fel-

Fellonious	Theeviſh
Fertile	Fruitfull
Fiends	Evil ſpirits (underſtood
Finite	What is Temporal or may be
Fixation	Faſtning
Floate	To Swim or bear above water
Formleſs	Without faſhion
Fortifie	To Strengthen or make ſtrong
Fratricide	One that kill'd his Brother
Fructifie	To bear fruit

G

Gall	Bitterneſs
Generous	Virtuous or one of a braveSpi-
Genions	One's natural inclination (rit
Gender	To increaſe in kind
Geſture	Beheaviour (ſtream
Glide	The paſſage of a River's clear
Ghoſt	Spirits
Globe	What is round like the World
Grave	Wiſe or diſceet
Gravity	Diſcreetneſs
Gratitude	Thankfulneſs or thanks
Granaries	Store houſes for grain
Grovelling	A lying on the ground
Guiltleſs	Not guilty

H

Halſyon dayes	Peaceable days

Heli-

Heliconæan	Belonging to the ſprings of (Helicon
Homage	A ſervile duty
Homicide	A Man-ſlayer
Hymns	Divine verſes
Horror	Great fear

I

Illiterate	Unlearned
Impoveriſh	To make poor
Impoſe	To lay on (charge
Imputation	A layng ſomething to ones
Importunate	To be very earneſt
Imploration	A beſeeching or intreating
Impair	To put out of order
Imps	Evil Spirits
Impenitent	That cannot repent
Impartiall	Juſt or righteous
Imply	To ſignifie
Immenſe	That cannot be meaſured
Imitation	A doing as another did
Immortall	Everlaſting
Incur	To get guilt
Indefinit	What cannot be defined or made to appear what it is
Indigent	Poor or needy
Infuſe	To put in
Iniquiſitive	One that is full of Inquiry
Intricate	Hard to be underſtood
Inſtance	An example

Intermin	Mean while
Inference	An observation drawn from a (Subject
Influence	A power flowing from Stars
Incident	What happens to a thing
Incumbent	What is necessitated
Intimate	To signifie
Inspire	To breath into
Inform	To give notice
Interrogation	A question
Insinuation	To put a thing cuningly in ones mind
Ire	Anger
Infernal	Belonging to Hell
Inferior	Lower or more base
Incarnate	Made flesh
Include	To shut in
Ingratiate	To get in ones favour
Insist	To continue
Indiscretion	Without wisdom
Institution	An appointing
Inducements	Things which bringeth or draweth in (ing
Intellectuall	Belonging to the understand
Instinct	A secret prompting in ones mind
Invade	To assault or set upon
Jubilees	Years of joyfulness

L

Latitude	The breadth of a thing

Laureat

Laureate	Crowned with *Laurell*
Legall	Lawfull
Libertine	A looſe liver
Line	A Stock or Family
Lineament	The form or draught of a thing
Limits	The compaſſings or bounds of (things
Liquid	What is watery
Loſty	High
Longitude	The length of a thing
Loyal	Reſpective and true to the King
Lore	Learning or knowledge
Luminaries	The lights of the skie
Lures	Traps or ſnares
Luſtras	Every fourth year kept by the *Romans* for their pleaſure & (recreation
Luxury	Luſt or wantoneſs

M

Main	The waters of the Sea
Maim	A wound
Magick	Sorcery or witch-craft
Magiſtrate	A Ruler or Governour
Malignant	Evil or wicked
Macculation	A ſtaining or blotting
Mammon	Wealth or Riches
Matter	The ſubſtance of a thing
Maturity	Ripeneſs of age
Manage	To follow a buſineſs
Manſion	A dwelling houſe

Manure	To till the ground
Manifeſt	To ſhew or make plain a thing
Macrocoſme	The great World
Memorize	To remember
Method	The manner or form of a thing
Merits	Deſerts for good deeds
Meeter	Verſes or Rythmes
Metaphors	Helps to make rare expreſſions
Meridian	The Noon
Memoriall	A rememberance
Meſſiah	Chriſt
Metropolitan	The chief Ruler in a place, or chief place
Minority	Youthfull years
Mirour	A looking glaſs
Microcoſme	The leſſer World, or man
Miſſion	A ſending forth
Modicum	A minute
Modelize	To put in form or order
Modern	Living now in our age
Monument	A thing built to remember what was noted
Motives	Motions cauſing a man to do this or that
Morall	Manners or good behaviour
Muſe	On of the Poets Godeſſes of Poetry
Mute	To be ſilent
Mutually	Agreeing together

Native	Natural
National	Belonging to the nation
Nay	A denial
Nocturnal	Belonging to night or nightly
Nominate	To name a thing
Novice	A young learner
Nullifie	To bring a thing to nothing

O

Objects	Things placed before men e yes
Objections	Doubts, or charging men with some noted things
Obligation	A binding by some strong tie
Oblivion	Forgetfullnes
Obscure	Dark or Gloomy
Obdurate	What is hard
Ocean	The great Sea
Odium	An hatredor hatefull thing
Olimpiads	Taken by the Greeks for the space of four years
Omit	To leave a thing undone
Omnipotent	Almighty or all sufficient
Omniscient	Knowing all things
Omnipresent	Present in all places
Orb	A round thing
Orbicular	What is round
Ornament	A making brave or beautifull
Oracles	The sacred Scriptures

Orthodox Belonging to the true faith or the true Religion
Overplus More than enough
Outpoiſe To whgh hevier
Outvy To exceed the ſound of an other thing

P

Parentage Belonging to a Father or Mother
Parallel What is equal with an other thing or lines made thus =
Parentheſis A ſaying in writing that may be read, or not read, and the ſence remaining marked thus ( )
Participate To partake (of a thing
Paraphraiſe A tranſlation or interpretation
Patron A great friend that ſupports (one
Patronage A defence
Paradoxes Hard ſayings not underſtood as they are writ
Permit To allow of
Preſevere To continue or be ſtedfaſt
Prepetuate To make Eternal
Period The end of a thing
Perjury A falſe Oath
Pertinent Meet, or convenient

Piramide	A Pillar built in remembrance of something past
Pitance	A little space of time
Pollished	Made smooth or shining
Potent	Mighty or strong
Poetique	Belonging to Poetry
Pourtray	To draw a Picture
Pourtrayture	A shape or picture
Ponder	To mediate
Potentate	A Prince or great Ruler
Posterity	Those that live on Earth after the death of others
Positive	Expressly or down right
Practick	What is practised
Presage	To fore tell a thing
President	A chief judge or ruler
Predestination	An appointment before hand what shall follow
Prevalency	An increasing or prevayliug.
Prevaritation	Deceat or false dealing
Prime	The morning or space of time
Primordiall	The most primitive or first
Principall	The chifest (thing
Production	A brining forth
Proverbiall	Belonging to a Proverb
Progeny	A stock or Family
Prologues	Prefaces or fore-speeches
Profanes	Wickedness
Profoundity	The depth of a thing

Propagate To increase or breed
Proportion The conveniency of one thing with an other
Propose To set forth or to offer
Prospect A place where one may see a far way, or a large sight
Promotion An advancing or lifting up
Prye To search into
Psalmist A maker, a writer, or singer of (Psalms
Publique To make a thing common
Pursue To follow a thing close

Q

Qualifie To make apt or fit, to appease, (or spacifie
Qualification Fiting, appeasing or pacifying
Qualities Tempers or constitutions
Query A question

R

Rape A violent ravishing
Raptures Joyes
Reassign To give a gain
Recantation Repentance
Receile To fly back
Remote Far off, all-alone
Reside To abide or continue in a place
Retire To apply one self
Recollect To gather again or call ones wits together

Relatives	Things that belong and are related to others
Rectifie	To direct or to make streight
Repleniſh	To fulfill
Reſult	To redownd or to leap back
Repoſare	Reſt
Reply	To anſwer
Relaps	To back-ſlide
Reſort	To frequent or meet at a place
Reprobate	One paſt grace and Salvation
Reprobation	To make graceleſs
Reprive	To delay Priſoners Execution
Reprehend	To reprove
Reverentiall	One that is mannerly or reverent
Rebuke	To check or chaſten
Recommend	To commit or commend
Reflection	A looking back on a thing
Reduce	To reſtore, or bring back
Reſtriction	A reſtraining or bringing back
Repute	To eſteem or account
Reputation	Eſteemation
Revenews	Yearly rents or paymen ts
Requeſt	A deſire
Renovation	A renewing
Remedileſs	What cannot be remedied
Riceptacle	A place of receit or a veſſel to receive a thing in
Refrain	To abſtain or keep from
Rivulets	Little Brooks or Rivers

Rigour	Harſhneſs or hardſhip

S

Sable	Blackneſs
Sacred	Holy
Sanctity	Holyneſs
Sanctuary	A place of Divine worſhip
Science	Knowledge
Scan	To prove
Scrutiny	A ſearch or inquiry
Scene	A diviſion in a play
Seclude	To ſhut againſt
Sever	To part a ſunder
Serpentine	Belonging to a Serpent
Sentinel	One that keeps watch & ward
Sencorious	One that cenſures what is done by another
Senators	Councellours or wiſe men
Signature	The ſign of a thing
Similitude	The likeneſs of a thing
Slime	Mould or Clay
Sollace	Comfort
Sollicit	To urge or move
Soare	To fligh
Source	An head or the Original beginning of a thing
Solutions	Expoſitions or explainings
Spher	A round Circle
Stature	Heighth

Stations	Resting places
Stratagems	Subtile devices
Sublime	High or lofty
Surpassing	Exceeding or going beyound an other thing in greatness or goodness
Superficies	The out-side of every thing
Surface	The outside or face of a thing
Surmount	To surpass or exceed
Surmise	To grudge or grumble
Supernal	What is above
Subteranean	What is under the Earth
Submarine	What is under the Sea
Surviving	The over-living of another
Superfluity	More than needs be over-much
Sequel	That which followeth the matter following

T

Termination	The end of a thing
Terestiall	Earthly
Theorick	The inward knowledge of a thing
Theame	A sentence or argument to speak of or to write upon
Thral	Misery
Theater	A place made for Plays and Games
Tolleration	To give leave or liberty

Tran-

Tranſport It is properly to ſend over by (Ship
Tranſcend To exceed or go beyond
Tranſient What is paſſing away or de-caying
Tranſactions Deeds or actions
Traverſe To march up and down
Tranquil Peaceable
Triviall Baſe vile of no eſtimation
Tribute A certain payment
Twain It ſignifieth two

V

Vacant Void or waſt
Vaſt Big or great
Vaunting Proud or high-minded
Vegetables What liveth and groweth as plants do
Veild Covered or hid
Verity Truth
Verifie To make true
Vindicate To maintain a vouch or defend a thing
Unexhauſted A Fountain cannot be drawn (dry
Vollum The ſize or bigneſs of a Book
Voluntary Willful
Univerſe The whole world
Univerſall Belonging to the Univerſe, or the World
Unlimit Without bounds or limits

Uſurping

Usurping	A taking willful possession of anothers right
Usurpers	Wrongfull men
Vulgar	What is common

W

Warily	Carefully or heedfully
Weal	Hear it signifies happiness
Wily	Subtile or crafty
Wiles	Cuning devices
Wrabble	To sing sweetly or to quaver

May not the unlearn'd and forgetful vary
With him, for them writ this small Dixtionary.

FINIS.